APR 20

The CHRISTIAN CENTURY

A Journal of Religion

The Anti-Saloon League Goes Republican

An Editorial

Our Outworn Civil Liberties

By Frederic Heimberger

A Spectrum of Philosophies

By George P. Conger

Sunday Morning Debate

By Reinhold Niebuhr

Capital Punishment

An Editorial

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In This Issue

REINHOLD NIEBUHR is professor of applied Christianity at Union Theological seminary, New York, and a contributing editor of The Christian Century. Dr. Niebuhr is sometimes charged with writing on religious and ethical subjects in a manner so profound and erudite as to make difficult reading for the ordinary reader. Of the article presented in this issue this criticism will surely never be made, for here is clearly displayed the relation of characteristic phases of his thought to familiar circumstances of American church life.

GEORGE P. CONGER is a member of the faculty in the department of philosophy of the University of Minnesota.

FREDERIC HEIMBERGER who argues that the agitation for the defense of civil liberties ignores the real threat to free speech in most American communities, is professor of social science at the Ball State Teachers college, Muncie, Indiana.

HELEN G. MURRAY of Tyrone, Pa., has recently returned to the United States from a trip to Spain. Her sketch throws an illuminating sidelight on the political changes now occurring with such rapidity in that country. Miss Murray was for years engaged in educational work in Mexico, and later was connected with the social service department of the Congregational Education society.

ALLAN A. STOCKDALE recently resigned the pastorate of the First Congregational church, "The Church of the Presidents," of Washington, D. C. His pastorates have included important Congregational pulpits in other cities, notably Toledo, O., and Chicago. Dr. Stockdale believes that reality might be added to the practice of private devotion by eschewing the familiar formal types of prayer. From time to time The Christian Century will print examples of "Unconventional Prayers" which he has written.

The CHRISTIAN CENTURY

April 22, 1936

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Calendar of Coming Events

Apr. 22. Annual spring meeting board of bishops, Methodist Episcopal church, Pittsburgh, Pa.
Apr. 23, 24. Dr. Kagawa in Springfield and Connecticut valley.
Apr. 24. World conference on faith and order, American section, New York.
Apr. 26. Chicago Sunday evening club; M. H. Lichliter speaker.
Apr. 26. Interdenominational exchange of pulpits, Indianapolis, Ind.
Apr. 27-29. Seventh annual missionary education institute, Third Christian church, Indianapolis, Ind.
Apr. 28. Central Baptist women's annual district meeting, Woodlawn church, Chicago, Ill.
Apr. 28. Annual session of Indiana board of Christian education, Evangelical church, Rochester, Ind.
Apr. 29, 30. Annual meeting world service commission of Methodist Episcopal church, Columbus, O.
Apr. 29-May 3. Evangelical annual session, Indiana conference, Rochester, Ind.
Apr. 29-May 5. Fourteenth national Y.W.C.A. convention, Colorado Springs, Colo.
Apr. 30-May 1. National preaching mission conference-retreat, East Orange, N. J.
May 1. Methodist general conference, Columbus, O.
May 1-3. Golden jubilee convention, Connecticut C. E., First Congregational church, New London, Conn.
May 3. Chicago Sunday evening club, Rufus M. Jones speaker.
May 4. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.
May 4-10. National music week—church choral festival.
May 5, 6. Congregational Christian Indiana conference, Huntington, Ind.
May 5-7. Northern Baptist convention, Rocky mountain district, Pueblo, Colo.
May 5-7. Northern Baptist women's annual convention, northwestern district, Grand Forks, N. Dak.
May 5-7. Northern Baptist state convention, Lewistown, Mont.
May 5-7. Vermont Congregational conference, Brandon, Vt.
May 5-8. Northern Baptist state convention, First church, San Diego, Calif.
May 6. Annual meeting church federation of Indianapolis.
May 6, 7. Northern Baptist women's annual convention, Atlantic district, Williamsport, Pa.
May 6, 7. Northern Baptist women's annual convention, east central district, Huntington, W. Va.
May 6, 7. Northern Baptist women's annual convention, New York district, Elmira, N. Y.
May 6-10. Northern Baptist state convention, Yuma, Ariz.
May 6-20. African Methodist Episcopal Zion church general conference, Greensboro, N. C.
May 6-27. African Methodist Episcopal general conference, New York.
May 7, 8. Northern Baptist state convention, Washington, D. C.
May 10. Chicago Sunday evening club; Willard L. Sperry speaker.
May 10-13. Evangelical and Reformed church Indiana conference, Zion Evangelical church, Indianapolis.
May 11-13. Church choir contest and festival, Northwestern university school of music, First Congregational church, Evanston, Ill.
May 11-13. Northern Baptist state convention, St. Albans, Vt.
May 11-13. Indiana Disciples convention, Bloomington, Ind.
May 12. Interdenominational church choir music festival, Cadle tabernacle, Indianapolis, Ind.

The CHRISTIAN CENTURY
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EDITORIAL

GO TO SCHOOL to the age of eighteen, work from eighteen to sixty-five, retire and rest after sixty-five—that is the formula for solving the problem of unemployment as President Roosevelt enunciated it to the young democrats at Baltimore and to the radio audience throughout the country. It is, of course, only a very general formula. It leaves still to be answered such questions as these: Will the jobs now held by boys and girls of 14 and 15 be satisfactory jobs for young high school and college graduates of 18 and 20? Can the work that these younger workers now do be so organized that it will be satisfactory? Can the pay be made adequate? How is retirement at sixty-five to be financed? Great credit is due to the President himself for his clear statement that merely getting back to the prosperity of 1928 and 1929 is no adequate objective. There was unemployment then, and there is more unemployment now than then, not only absolutely but in proportion to production. He refuses to acquiesce in any arrangement which will leave a "vast permanent army of unemployed." Practically everything is still to be done that needs to be done if there is to be leisure and a decent living for all under eighteen and above sixty-five. But one issue has been clearly stated. Are we going back to the kind of prosperity we once had, or are we going on to a new kind? The President proposes to go on. Now if he will suggest some definite plans. It should not be necessary to wait until after the election.

Forward to a New Kind Of Prosperity

Has the Security Law Been Junked?

IN REVERSING the lower courts in the prosecution of Mr. J. Edward Jones for violation of the securities act of 1933, the supreme court was careful to state that it was not passing on the constitutionality of that law as a whole. Presumably, therefore, the law is still in effect. But how much is there left of it? And how far has the court gone in rendering the law toothless? A reading of the decision—rendered by the familiar majority six: Hughes, Sutherland, Van Devanter, McReynolds, Butler and Roberts—together with the dissent written by Cardozo and concurred in by Brandeis and Stone, makes it difficult to see how there is much of anything left to the act. By allowing Mr. Jones to withdraw his plan to sell shares in his oil royalty trust without answering the contention of the securities commission that it was tainted with fraud, the court left the door open for exactly what Justice Cardozo epitomized: "To permit an offending registrant to stifle an inquiry by precipitate retreat on the eve of his exposure is to give immunity to guilt; to encourage falsehood and evasion; to invite the cunning and unscrupulous to gamble with detection. If withdrawal without leave may check investigation before securities have been issued, it may do so thereafter, unless indeed consistency be thrown to the winds, for by the teaching of the decision withdrawal without leave is equivalent to a stop order, with the result that forthwith there is nothing to investigate. The statute and its sanctions become the sport of clever knaves." In the light of that last sentence it certainly looks as though another of Mr. Roosevelt's pet measures—and one which many a hoodwinked investor can testify was sadly needed—has been emasculated by the highest court.

France Makes a Counter-Proposal

TWENTY-FIVE year plans seem to have become the fashion in Europe. Last week Germany came forward with a proposal for a non-aggression pact with France which should remain in force for twenty-five years; this week France offers a plan which would freeze the map of the entire continent for that same length of time. A considerable portion of the British public professed to see in the German offer a peace proposal worthy of serious consideration. General Smuts even went so far as to claim that it could be made the basis for negotiations which would bring Europe lasting peace. But French opinion scorned the scheme. The German plan, it pointed out, contained no guarantees against a later German drive into Austria or southeastern Europe, no guarantees against an attack on Russia, and distinctly asked for reconsideration of the

colonial question "within a reasonable time." Moreover, French opinion insisted that no plan dependent on Germany's faithfulness in keeping treaty obligations would be worth anything. It is in the light of these considerations that the French make their counter-proposal that *all* present European boundaries be guaranteed for another quarter-century, that *any* treaty revisions be left to the determination of a mixed European commission, and that maintenance of this stabilized order be entrusted to an international force under the direction of this commission. It is hard to regard the French plan as much more than a diplomatic stump speech mainly intended to impress British opinion with France's regard for the principle of "collective security." The very language in which the proposal is cast is more that of a speech than of a definite diplomatic offer. Both the German and French offers, as a matter of fact, give evidence of having the necessity of wooing the British public plainly in mind. In the realm of actual statecraft, neither is to be taken as much more than an expression of willingness to negotiate. But even that is something, for as long as nations keep the door open for negotiations they will not start to fight.

Britain's Problem Grows More Difficult

MEANWHILE the harassed diplomats of Great Britain deserve an increasing sympathy. The bitter truth is that his majesty's government finds itself in a diplomatic dilemma from which there seems no satisfactory escape. With the Ethiopian and European crises occurring simultaneously, it looks as though anything Mr. Eden does to deal with the one is bound to make the other infinitely worse. In Ethiopia it has become clear that the advance of Italian troops to the Lake Tana region is no mere raid, as the London press at first averred. Mussolini's legions now hold this whole region, with its control of the headwaters of the Blue Nile, and Rome affirms loudly that it will never be given up. Mr. Eden is pressing as hard as he can at Geneva for the application of more sanctions, or some sort of collective action calculated to make Mussolini listen to reason. So far, he seems to be making little progress. In Europe it is equally clear that, after all the talking is over, France is going to insist that Britain join with her in some action to force Hitler to forego the fortification of the Rhine. It is not a new German invasion which France fears; she believes that her new line of fortifications along her own and the Belgian border is impregnable. But anything like a similar line of fortifications in the Rhineland would render the French army immobile in the event of a German attack on Russia or on the Little Entente. It would, accordingly, bring to a sudden end the preponderant influence of the French army in European politics. Mr. Eden knows that while France will sputter about a lot of other things, on this she will demand a showdown. Unfortunately for him, he has no means of knowing how Hitler will respond, or how far British opinion will support an attempt to put pressure on Germany with regard to military arrangements inside Germany's own frontiers. A number of British statesmen are telling Mr. Eden what the British government should have done; very few are offering much specific advice as to what it should do now.

Putting Christ in Khaki Again

THE NAME of Mr. Fred R. Marvin used to be somewhat familiar. He was the man who used to keep the country informed about the dangerous machinations of the ministers, professors, social workers and editors for whose interest in a better social order he could find no explanation except that they must be financed from Moscow. He was a sort of male Mrs. Dilling. His name appears again, this time as author of a pamphlet entitled "Christianity vs. Organized Pacifism." The interesting thing about the pamphlet is not its contents—which are not, in fact, very interesting, being merely a restatement of the well-worn argument about the dangers of pacifism in a world overrun with communists, the antichristian nature of socialism, and the duty of the church to support the existing order—but the fact that its circulation is being pushed by a "League for Constitutional Government." Copies are being sent to selected lists of persons, each of whom is asked to send in the names of others to whom it may be sent. "Suggested mailing list in your community: Y.M.C.A., Y.W.C.A., Boy scouts, Girl scouts, patriotic organizations, D.A.R., S.A.R., and national defense organization, ministers, schoolteachers, public speakers, etc. . . . Send us ten names with addresses and $1.00. We will do the mailing for you." Or, as private letters indicate, send the names without the money and the league will attend to the whole thing. This form of propaganda is perfectly legitimate and honorable. It is, indeed, commendable. It is poor stuff, but those who think it represents the truth have a perfect right to broadcast it. It merely makes it the more important for those who have a different conception of Christianity, and who believe that "Christianity vs. War" is a more fitting phrase than "Christianity vs. Pacifism," to let their voices be heard.

Kagawa's Rural Churches—What Are the Facts?

ONE of the unexpected results of the current visit to this country by Kagawa has been a campaign to raise funds to build a thousand rural churches in Japan. The way in which that campaign came to be launched seems to have been about as follows: Certain missionary society leaders were distressed, after the itinerary for the Kagawa tour was announced, to discover that he was not to speak at any national missionary gathering or under missionary society auspices. Revisions were therefore made in his schedule which made it possible for him to go to Atlantic City and address the annual meeting of the Foreign Missions Conference of North America. In the course of his address, in commenting on the tendency of Christian missions in

Japan to concentrate its work in the cities, the evangelist remarked that, with a million yen a thousand rural churches could be built, and a genuine campaign for the evangelization of rural Japan launched. Whereupon, the speech concluded, a mission board secretary moved that a campaign to raise such a fund for building rural churches in Japan be launched, and the motion was adopted. A campaign with field secretary and the usual concomitants is now in progress. But mail which is beginning to reach this country from Japan indicates that a considerable portion of the missionary and national Christian body in that country views this project with misgiving, if not active dismay. One of the best known missionaries in Japan (who asks that his name be withheld but is ready to have his words published) writes: "Actually I imagine that Kagawa was as surprised as anyone to be thus taken at his word and to find the vote, but not the cash, right in his hand." This same missionary insists that no support can be found in Japan for the project as it is now understood there. This may or may not be true. Certainly so much questioning would seem to call for careful investigation by the missionary societies who are promoting this appeal in order that there may be complete assurance that, in thus seeking to capitalize the interest in this great oriental visitor, they have not gone off half-cocked.

Sugar Bonus and Steel Tariff

THE DISCOVERY that large payments of bounties for limiting the production of sugar have been paid to big corporations has drawn much attention, but it does not give much more reasonable ground for surprise than would an announcement that the Dutch are numerous in Holland. Sugar cane is raised, for the most part, on large plantations. Corn and hogs are produced by a multitude of small farmers. So are sugar beets. But the production of cane is, in the main, a large-scale operation. It was not necessary to wait until the checks were distributed to know that, if anyone was to be paid for not producing cane sugar, most of the money would go to the large producers. Nevertheless, it makes a rather shocking record. Checks for sums in the neighborhood of a million dollars each to huge sugar corporations are embarrassing campaign documents. Since relatively few produce sugar and everybody eats it, the payment obviously represents a tax on the many for the benefit of the few. This is all the more true since, as with cotton payments, it is not apparent that the big growers have shared the bounty with those whose lot has been made worse by the curtailment of production. Cotton planters have banked the bonus and sharecroppers have starved. But this is not the first time profits have accrued to great corporations from governmental policies that have added to the price that consumers must pay. To cancel the scandal of the million-dollar checks to sugar magnates, Chairman Jones of the agriculture committee of the house is preparing to force corresponding publicity for corporations that have benefited from protective tariffs to an amount of $100,000 a year or more. For purposes of political campaigning, it is a fair answer. But it still leaves the question unanswered whether both parties were right—one with its tariffs on steel, the other with its bonus for not producing sugar—or whether one was as bad as the other.

President of Spain Is Deposed by Radicals

AFTER successfully riding the stormy waves of revolutionary Spanish politics for more than four years, retaining his office during that time through many cabinet changes, President Zamora has been deposed by vote of the cortes. The success of the left groups in the recent elections made this drastic action possible. Zamora has been bitterly opposed by the radicals without being able to hold the allegiance of the conservatives. The vote for his removal stood 238 to 5, but the division was really less unequal than the figures indicate, for the rightists, seeing that they could not prevent the action, abstained from voting. In a legislative body with 473 members, the vote for the unseating of the president was only one more than a majority of the whole number. While the act is clearly a triumph for the more radical element, there is no apparent disposition for them to run away with the government. Premier Azana and his cabinet have been retained in office. The reason assigned for the attack upon the president was his dissolution of the cortes last January, an act alleged to have been unconstitutional. Perhaps it was. At any rate, it was as good an excuse as any. The real reason was that he was an obstacle to the further progress of the revolution. But the leftists who were united in this measure are not united on other matters of policy. They are not a party but a coalition of parties, including the left republicans, union republicans, socialists, communists, and other small parties belonging to the "popular front." Such is the character of the multipartisan system that it is easier to organize their common antipathies into a concerted attack than to unite them for the furtherance of a constructive policy.

Minister Apologizes for Editor's Breach

PROFESSOR JOHN C. BENNETT, of Auburn Theological seminary, is visiting a large number of colleges, speaking to students under the auspices of the Y.M.C.A. Early this month Mr. Bennett reached Corvallis, Oregon, where he held a number of meetings on the campus of the state agricultural college. The local daily, the Corvallis Gazette-Times, thereupon published an editorial, the general trend of which may be judged from these quotations: "The Rev. John C. Bennett, who graced or disgraced the campus and churches over the weekend, didn't like his reception here very much. . . . His services here did not net him anything, but it hurt the churches as we know of two families who have stated that if the churches are going to bring that sort of insect into the community, they are through with the

church. . . . So, the Rev. Mr. Bennett didn't do any damage here. He asked a Corvallis woman at one of his round table meetings if she thought he 'was a dangerous man' and she promptly replied, 'Not here. Our students have too much sense to be taken in.'" Criticism in such terms, which tells so much more about the critic than about the subject criticized, might hardly seem worthy of public notice. But the minister of the Corvallis Methodist church, Dr. Jesse Lacklen, was sufficiently stirred by the editorial to print in his church bulletin on the following Sunday "An Apology" from which these words deserve to be quoted: "Dr. Bennett . . . proved to be as his reputation promised—a Christian gentlemen, a scholar and a clear thinking interpreter of religious thinking and progress. It is to be deeply regretted that such a distinguished guest in our community should be attacked and insulted in the editorial columns of the local daily paper to the extent of being termed an 'insect.' As one of the ministers of the community I feel constrained to offer an apology to Dr. Bennett, to the Presbyterian denomination, and to the Christian ministry."

The Anti-Saloon League Goes Republican

ALWAYS equally willing to give such publicity as it can either to promote a good cause or to unveil a bad one, The Christian Century herewith submits for consideration and for comparison the substance of two mimeographed letters that have evidently been sent to a fairly large list. The first, on the letterhead of the Anti-saloon League of America, "131 B Street, S.E., Washington, D. C.," is signed by E. L. Eaton whose name appears on the letterhead as "national field secretary." The second, on plain paper headed simply "Washington, D. C.," is also signed by E. L. Eaton and is accompanied by a return envelope addressed to him at "131 B. Street, S.E."

The Anti-saloon league letter dated March 17, 1936, is primarily an appeal for funds for the coming campaign. "There is no defense of the distressing situation that repeal and wet politics have brought about. . . . A decided resentment is universal; no promises kept, worse than the saloon rampant, liquor revenues disappointing, crime costs advancing while liquor-stewed auto drivers bring in the bloodiest period in peace-time history. . . . Prohibition, with the people back of it, is our goal. . . . We expect over 100 new dry congressmen in the coming November election. That will insure early dry legislation. Local option offers a chance to vote one-half of the states dry by 1940 and 40 states by 1944. More: We face a crisis in the nation's history. We believe we can deliver 12,000,000 votes in November. . . . Such a cause is important enough to have a place of preference or to be a Preferred Creditor for the next eight months. . . . Make your check payable to the Anti-saloon League of America. Trusting that this finds you in the usual, normal fighting mood, I am . . . E. L. Eaton." An Anti-saloon league subscription card is enclosed.

The second letter is really two letters, dated respectively March 16 and March 17. These two letters, both signed by the signer of the above and with return envelopes bearing the same address (but with no mention of the league), have little to say about the evils of liquor but are filled with tirades against the Roosevelt administration. The cotton act, the corn-hog measure, the potato act and the TVA are reviewed and denounced, and higher tariffs are demanded. But the brunt of the attack is upon the administration's alleged alliance with "atheism, radically red socialism and communism" and its abandonment of the American tradition, constitutionalism and the flag. "It is the conclusion of all thoughtful Americans that the 1936 November presidential campaign is more than a challenge. It imposes upon us Americans the patriotic duty of actually saving our country and all that Americans hold dear. . . . If we are to win, and we can win, it requires a support and cooperation that has in it a real consecration up to the point of a sacrifice. Isn't it fair to say that such a cause is important enough to take a place of preference, or to be a sort of Preferred Creditor to *(sic)* the next eight months?"

After an extended warning against communistic boring within the churches and the radical advisers of the administration ("such men as Felix Frankfurter, Rexford Tugwell, Gerard Swope . . . Henry Morgenthau . . . Edward A. Filene . . . Donald Richberg. . . . Most of these men are now classified as communists"), the conclusion is this: "Much more could be said, but be it known that this present tie-up of corrupt politics with the liquor traffic and continental Sunday groups having their own way, with gambling interests, social evil and the gangster holding sway, there is nothing to do but to look matters squarely in the face and know that all of this is in a definite clash with the Christian church. . . . Trusting that this finds you in a good, normal fighting mood, I am . . . E. L. Eaton."

It is not necessary at the present moment to discuss Mr. Eaton's criticisms of the administration and the new deal. Every republican broadcast contains similar ones. One can twirl the dials any evening and hear all that. Intelligent voters are of course weighing these criticisms. Mr. Eaton is entirely within his rights in "weeping into the needless stream" when he adds the feeble trickle of his lamentations to the flood of mourning poured forth by Liberty leaguers and republican candidates bewailing the state of the nation. He does it badly, but if that is his style it is also his privilege. His identification of the list of men he mentions with communism is indefensibly stupid, but there is no law against this particular variety of stupidity, and there is no need to discuss in this connection the fantastic idea that Mr. Filene and Mr. Richberg, for example, are communists and that the Roosevelt administration is in effect an association for the advancement of atheism.

But there are three organizations that have an interest in dissociating themselves promptly and decisively from Mr. Eaton's propaganda of panic and bigotry.

They are: the republican party, the churches, and the Anti-saloon league.

The republican party lost one presidential election because, when its victory was practically won, a misguided preacher declared that the democracy was the party of "rum, Romanism and rebellion." That alliteration cost James G. Blaine the office that he sought and gave the country its first democratic president after the civil war. Mr. Eaton's tirade lacks the cleverness of Mr. Burchard's famous and fatal phrase, but is equally venomous and will justly provoke a similar reaction. It would be particularly unfortunate and unfair for the party if the Mr. E. L. Eaton who signed these letters should be confused with Mr. M. C. Eaton who is chairman of the New York republican state committee.

The churches have, perhaps, no way of formally and explicitly disavowing Mr. Eaton's description of the administration as "antichristian" and its closest advisers as atheists, but they owe it to themselves to make it clear to the general public that he speaks for himself, and not for them, in this appeal to ignorance and prejudice. They might also, to their own advantage, make it clear to him and to whatever organization is sponsoring his campaign that they are not to be herded to the polls to vote the republican ticket by any such twaddle about the "continental Sunday" and the "gambling interests." The churches have a hard enough task to advance the cause of public and private morality—including the very items that he mentions—without having their efforts handicapped by exploitation for a partisan purpose. It might help Mr. Eaton to see the light if a few thousand indignant letters from churchmen should pour in upon him at "131 B Street, S.E., Washington, D. C."

For the Anti-saloon league, this situation presents a crisis of the first magnitude, if the league still has in it enough vitality to permit anything to constitute a crisis. The league's "national field secretary" is simultaneously sending out appeals for support of its work for the election of dry congressmen and the advancement of local option, and appeals for a general mobilization of church people against every form of economic liberalism under the pretense of saving the country from atheism and red revolution. The fact that the league's name stands at the head of the first of these appeals and not of the second is of no great consequence. They come from the same address, they are couched in the same phraseology, they bear the same signature, and they solicit replies to the same address. This partisan exhibit rests squarely on the league's doorstep.

The letter which ostensibly comes from the league's headquarters—as the other does actually but not ostensibly—bears all the familiar landmarks and identifications. There are the names of "Francis Scott McBride, General Superintendent," and of "Bishop James Cannon, jr., Chairman Legislative Committee." There also, in the other corner of the heading, is the statement of the league's object as defined in Article 2 of its constitution: ". . . The league pledges itself to avoid affiliation with any political party as such and to maintain an attitude of strict neutrality on all questions of public policy not directly and immediately concerned with the traffic in strong drink."

As the matter stands, the league has, to all intents and purposes, gone republican in the most violent manner. It is no expression of hostility to that party or of approval for the party in power to say that this marks the absolute end of the Anti-saloon league unless it can very promptly and decisively disavow the act of its agent and escape from the position in which he has placed it. It may mark the end anyway.

The Anti-saloon league did a great work in its day. There is still a great work to be done for the cause of temperance—perhaps a greater one than has ever yet been done. But it has not yet been made apparent that the Anti-saloon league can do it. It bears the scars of the battles it has fought and won, as well as the odium of the battle that it fought and lost. The thing that needs to be done now is nothing that can be done by that form of "pressure politics" of which the late Wayne Wheeler became the most competent exponent and practitioner. And besides, Wayne Wheeler is dead and left no successor of comparable skill. Mr. Eaton's prediction of being able to "deliver 12,000,000 votes in November" is an idle boast, and everybody knows it. Nearly everybody is glad of it, including most of the church and temperance people. Their votes are not going to be "delivered" by the league any more.

Just what should be the next step in the organization of public sentiment for the advance of temperance, is a matter that deserves careful consideration. Probably it will be necessary to form a new organization with a new leadership and a new program. One thing is sure. Mr. Eaton's letters have given a complete prospectus of one plan which, if carried out, will bring certain disaster to any party or organization that takes part in it, and to the cause itself.

Capital Punishment

HOSTS of American citizens hitherto largely indifferent to the issue must have had their minds deeply troubled concerning capital punishment by the events connected with the Hauptmann execution. Time and again there have been executions which, for varying reasons, have raised questions with regard to this form of punishment. The Sacco and Vanzetti execution did so; the Ruth Snyder execution did so; the failure to execute Loeb and Leopold did so. But never, it is safe to say, has there been a case which has so deeply affected the public mind as this which has culminated in the death of Hauptmann; never, we believe, has the reaction after the execution of a convicted criminal been so widespread a questioning of the wisdom of the process by which most American states seek to deal with those who disregard the sacredness of human life.

No thoughtful person can afford to consider the problem of capital punishment in this country from either a sentimental or a superficially humanitarian standpoint. Discussion of the abstract moral question

as to whether society has a "right" to take life in punishment for crime means very little so long as the state exacts a promise of readiness to take life as a condition of citizenship. The actual situation which confronts the nation, as every informed citizen knows, is a homicide rate which is the scandal of the civilized world. And this homicide rate is going up, not down. Human life is held very cheaply in many parts of the United States. Deeply as the citizen may have been revolted at what went on in connection with the capture, trial and execution of Hauptmann, the question remains: Would not human life—even such innocent and helpless human life as was exemplified by the Lindbergh baby—have been left less secure had this convicted murderer not been put to death?

Frankly, we find ourselves unable to answer that question with any great assurance. Our sense of the brutality and lack of moral sense of large numbers of those who are loose in society is so keen that the impulse to give an affirmative answer is great. Seemingly our towns and cities are full of desperate persons ready to kill on the slightest provocation; often without any provocation whatever. How are persons so debased to be kept under any pretense of social restraint without confronting them with the threat that, if they do kill, *they will themselves be put to death? That may seem* like return to the *lex talionis* of the Old Testament, but *there is plenty of reason to ask whether any other prospect* of punishment will have the slightest deterrent effect on prospective criminals of this sort.

On the other hand, the excesses which so frequently accompany the actual attempt to enforce the death penalty make one wonder whether the principal sufferer is not, in many cases, the community rather than the criminal. It is a striking fact that numbers of prison wardens have concluded, on the basis of their practical experience, that capital punishment is a failure when it comes to holding persons of low intelligence or unbridled passions from killing. Colonel Kimberling, who executed Hauptmann, is one of those wardens. And we find so responsibly-minded a journal as the Commonweal, the Roman Catholic weekly, after affirming its continuing belief in capital punishment, acknowledging that in the Hauptmann case "we are afraid from our point of view that the chief result of the whole case has been the fostering of passion and the dissemination of doubt."

Capital punishment depends for its justification on the belief that it exalts the moral requirements of the state and emphasizes the gravity with which the state will deal with those who ignore those requirements. It envisages the state as placing the highest, the supreme valuation on the sacredness of human life, and engaging itself therefore to exact the highest, the supreme penalty from those who defy that valuation. Nor is it impossible to imagine processes for the infliction of this penalty which would approximate maximum social impressiveness. If every member of the community knew that the state would pursue every murderer implacably until he had been caught, would try him speedily, impartially and in an atmosphere of cold but even-handed justice, and having obtained a conviction would execute, again without allowing the execution to become a plaything of sentiment, politics or judicial obfuscation, it is conceivable that the effect on the homicide rate would be salutary.

But the question is whether such an infliction of the death penalty is generally—or ever—achieved. Is not the effect of practically every important murder trial to produce such near-hysteria in the community as to subvert the whole claim that justice has been dispensed? A few years ago the legislature of Kansas voted to restore the death penalty. In vetoing the bill Governor Woodring wrote: "The possibility of the infliction of the death penalty in any case dramatizes it before the public. What should be a solemn deliberation becomes a public spectacle, with the resultant brutalizing effect upon society. It is not desirable to have our communities divided, with one faction demanding the life of the criminal and another faction going to the other extreme of sympathy for the accused, thus greatly increasing the possibility of error, and there is no remedy in case of error."

What Governor Woodring said of capital punishment in general has now, in the Hauptmann case, been demonstrated to the entire country in a particular instance. So nauseated has the public become that we *refrain from recalling the various devices which were* used to whip up mass emotions in this case. But who *will pretend that there was either majesty or solemnity* in the trial, or that the moral authority of the state was *enhanced by all that took place in connection with the* execution? Rather, the debauching influence on public emotion was well illustrated when a great New York newspaper—the Scripps-Howard World Telegram, generally regarded as the leading liberal daily in the metropolis—used a headline declaring that "Hun" Hauptmann had received his proper punishment, and another paper—the tabloid owned by Hearst—printed a picture showing Mrs. Hauptmann collapsing at news of the execution, and then reprinted it the next day as "The picture that thrilled the world!" explaining that it "depicts the essence of anguish; agony stripped of its non-essentials." Something deeply horrifying happens to the soul of a society subjected to this sort of thing.

On the other hand, for every case of sadism of this sort there are probably a dozen in which an equally disintegrating maudlin sentimentalism is generated throughout the community. There was even some of that in the Hauptmann case, though it is difficult to imagine a crime more revolting—the kidnaping and killing of a little child; the extraction of ransom money from the anguished parents for a child already dead. Warden Lawes, the internationally famous head of the great prison at Sing Sing, has filled page after page of his books with accounts of the silly or morbid sentimentalism poured out in behalf of convicted murderers awaiting execution. Offers of marriage, requests for autographs and other souvenirs, gifts of flowers, offers of large sums of money for "autobiographies"—this sort of thing, thanks to the romanticizing press, rains on men in the death house. (Or rather, it rains on the prison officials, who of course have sense enough to keep it from reaching the condemned.) On the night

of the execution of the boy bandit, "Two-gun" Crowley, a newspaper syndicate offered $5,000 for his signature to a purported autobiography that the staff of the syndicate had already written. This syndicate was certain that a large part of the press would pay generously for the privilege of publishing a killer's story after the state had done away with that killer as a menace to society. With the press treating him as an object of such enormous importance, to what extent is it likely that Crowley's fate had a deterrent effect on other incipient killers in New York's street gangs?

Here, from the state's point of view, we return to the crux of the question. Is capital punishment a deterrent? There can be no denying that the idea of dying on the gallows or in the electric chair does make a vast impression on those accused of murder and their intimates. The one question which the homicidal suspect most frequently asks on arrest is, "Will I escape the chair?" It is the boast of many criminal lawyers—and an index of the retarded social-mindedness of that portion of the legal profession—not that they have established the innocence of a certain number of falsely accused, but that they have succeeded in keeping a large proportion of their clients from "going to the chair." Even such families as those of Loeb and Leopold were reported as rejoicing that the two youthful murderers were to spend the rest of their lives in prison, rather than be executed, although in the light of developments it is clear that this was a sentence to a dark and degrading existence.

Facts such as this cannot be ignored. Nevertheless the question persists: Does capital punishment deter potential killers? Statistics do not show that it does. Historically, the exaction of the death sentence for crimes of all sorts failed dismally to stay the brutality and sordidness of life in the late eighteenth and early nineteenth centuries. There was a time, it is well to remember, when hanging was the required punishment for the stealing of forty shillings, and when mass hangings on Tyburn hill attracted enormous crowds—although without apparent effect on England's crime record. Yet the passage of the bill doing away with capital punishment for petty thievery in England in 1837 was accompanied by predictions that "our merchants will suffer such depredations that they will become bankrupt and the land will be ruined." As a matter of fact, the exact opposite happened, for juries which had previously refused to convict, and judges who had connived at the reducing of charges, in order to escape from inflicting such a punishment, now proved ready to deal quickly and in the light of the evidence with the thievery cases before them.

Today it is impossible to prove by any comparison between states which have and those which do not have the death penalty, that life is more secure in the former. Warden Lawes, in his book, "Man's Judgment of Death," compares the homicide rate in New Hampshire, Connecticut, Ohio, Missouri and Indiana—capital punishment states—with that in the roughly similar states of Maine, Rhode Island, Michigan, Kansas and Minnesota, where the death penalty has been abolished. He found that the homicide rate in the first group averaged 56.5 per million of population. In the second group it stood at 37.9. Dr. E. R. Calvert may be taken as speaking for great numbers of penologists when, with regard to statistics, he says: "In no single instance is there evidence of a permanent increase in homicidal crime as a result of abolition [of the death penalty]; in many there has been a decided decrease." Residents of states such as Wisconsin and Michigan can testify to the speed and lack of public hysteria with which it is possible to conduct murder trials when the punishment in prospect is a life sentence.

One wonders, moreover, whether there can be much deterrent effect in a judicial process which so quickly and so tragically transforms the murderer from the villain into the hero of the drama. For that, in many cases, is what happens when the criminal sought becomes the criminal caught and about to be tried. From that moment the killer is metamorphosed into a man fighting against death, and it is out of this situation, so susceptible to the false emotional and psychological values created by press and radio, that public debauches of sentimentality are created. How many, for example, have pondered the subtle psychological shift by which the case of the Lindbergh baby became the Hauptmann case?

Were punishment sure the temptation exerted on weak intellects or perverted characters to seek this hero role in a bout with death might not be so severe. But actual infliction of the death sentence is comparatively rare. With 10,000 murders in the United States every year, less than 17 per cent of those prosecuted are convicted, and not more than two per cent of the killers are executed. "I am opposed to the death penalty," says Warden Lawes, who has put more than 150 persons to death, "because the evasions, the inequality of its application, the halo with which it surrounds every convicted murderer, the theatrics which are so important to every court proceeding where the stake is life or death, the momentary hysteria, passion and prejudice aroused by the crime which often make it impossible to weigh the facts carefully and impersonally and, finally, the infrequency of its application—all tend to weaken our entire structure of social control. They make for cynicism and disregard of all law-enforcing agencies, and encourage the desperate criminal toward the extreme crime. He knows that his gamble with the death penalty is safer than with a long term in prison for a lesser offense."

Impressed as the mind must be by such words from men who have made it the business of their lives to deal with criminals, there remains some doubt whether the penalty generally proposed as an alternative to capital punishment—life imprisonment—offers a sufficient answer to the community's problem in dealing with homicidal criminals. If life incarceration of those who have proved their readiness to kill could be made a fact rather than a judicial fraud, there would be many who, in their disgust and dismay at the perverted atmosphere of present life-or-death trials, would be ready to advocate its substitution. But it requires more than Warden Lawes' proof that there are more commutations of death than of life sentences to do away with a persisting

public skepticism at this point. There must be genuine assurance that pardoning and parole powers will not be abused in the case of those suffering the extreme penalty of the law. Once the public mind had been reassured on this item, we would expect to see the movement to abolish capital punishment rapidly sweep the rest of the states into the company of the eight which have already done so.

Our Nicknames

EDITOR THE CHRISTIAN CENTURY:

SIR: Some of the nicknames used of us are known to us, but some are unknown, and perhaps it is as well. If the schoolmaster knew how he is described when he is out of hearing, he might wonder whether he ought to do something about it . . . or reform his ways. If the master of the household knew that he was described as "Baby" by his attendants, he might be humbled. But there are names happily unknown to us. If we knew always what others were calling us, gathering in one pungent word the thousand impressions we have left upon them, we might be paralyzed and dumfounded and an inferiority complex of unusual proportions might lay hold upon us.

Think what would come upon me if I were to know that those respectful clerks in the office know me as Old Stick-in-the-Mud!

Pascal said that a prince might be the laughingstock of Europe, and he himself the only one who did not know it. Perhaps I *have* a nickname which I am the only one who does not know. Let us leave it at that.

But nicknames are often a sign of friendliness. We are on good terms when we can use of each other names which were never given to us by our parents. It has even been cited as an example of the happy society which gathered about Jesus of Nazareth, that they had —some of them at least—their nicknames. When James and John were called Boanerges, "sons of thunder," we can see a smile going round the company. And a still broader smile when Simon was called Peter, "the rock," or as Father Tyrrell thought it might mean, "a regular brick."

"Did you hear that?" one would say to another. "Peter!" But in the end Simon lived up to his strange nickname and the laugh was with him.

Life has brought me many nicknames. Schoolfellows and only they—a lessening number—know what was my name among them. It was very apt, for schoolboys, and perhaps schoolgirls, have an almost unerring skill in revising names. That is why only brave men ever become schoolmasters.

Then in youth another name was my portion. To call it back in memory is to be once more in those years when in the generous company of youth we laughed and played games and dreamed dreams and thought long thoughts. Now and then I hear that old name, but it means nothing to most of the people whom I meet today. It is the secret password which admits to other scenes in other days.

But to this day there come new nicknames, especially from the children to whom one is known by the comprehensive name of "uncle." Two of my more recent acquaintances recently surprised and delighted me by calling me Uncle Bongo. Think of my delight! All my life I have waited for such a name. But it is not easy to live up to it. I can at least aspire to be all that a Bongo ought to be.

Ever yours aspiring,
QUINTUS QUIZ.

VERSE

Ascent

I WOULD not reach the mountain's crest
Without the climber's toil:
To feel the wind against my breast,
My heels on the flinty soil;

To strain along a spiral trail;
To wine on the tonic air;
To challenge boulders, and to scale
A torrent-threaded stair;

To see the clouds roll on below,
The hill-lands far outspread;
To gain new worlds, and still to know
The eager upward tread!

Let him who hungers for the crown
Of easy victory—
Have wheels to bear him up and down—
Such never were for me!

Oh, mine the rapture of unrest
On trails that soar and coil!
I would not reach the mountain's crest
Without the climber's toil!

STANTON A. COBLENTZ.

Spring Desolate

YOU will not come again in any spring.
This year your face was often turned away
To hills I could not see; and when you spoke,
Your words already came from far beyond. . . .
You will not come again.

April rifts will be blue and empty—cold
As the air around me; hepaticas will be here,
Paler, and wistful; the new ferns unwrapping
Will drip on rusted winter moss; old leaves
Will wait for your dreaming step . . . you will not come,
Even for roses, and a bubbling goldfinch song.

CHARLES BALLARD.

Sunday Morning Debate

By Reinhold Niebuhr

MY WIFE and I were on our way to the Sunday morning service at the cathedral. To compensate her for the number of times she has to hear me preach I go with her on my two free Sundays of the year to the cathedral. This bargain is further weighted to my advantage by the graceful concession from my wife which permits such tardy arrival that we can miss the sermon and yet hear the litany. "We Anglicans," declared my wife, "do not need a sermon if we have the service. There is more genuine religion in a well-sung litany than in any sermon." I agreed to that. A good boys' choir covers a multitude of sermons, particularly if the sexless and austere beauty of its song echoes through the majestic vaults of a cathedral. It is too bad that there are so few places where you can hear both a vigorous sermon and a good choir.

My spouse countered this by enumerating the parsons in her denomination whom I like to hear preach. There are quite a number, I admit. "You may have more good preachers than we," she said, "but you need them more desperately and do not have them in proportion to your need. We do not need them."

The Numinous Not Enough

I suggested that every church needs them. The sense of the numinous is not enough. Let God impress man not only by the distance between God and man but by specific words of truth out of that distance. I am not ashamed to have the Bible rather than the altar as the center of the nonconformist worship. This is prophetic religion, God speaking to man and not simply man aspiring to the infinite God.

"The Bible is well enough," answered my wife, "but there is a little frock-coated man behind the Bible in your church who sometimes imagines himself God."

We were off on an old argument. The American Protestant church is too secularized, my wife insists, from the sermon on current topics to the nineteenth century Moody and Sankey lilts. I am inclined to admit that and deplore it. Religion is the dimension of depth in life and the Protestant church does not suggest depth. "But," I ask, "is it possible to create the sense of depth merely by building the high vaults of a cathedral?"

I recalled the words of Solomon: "The Lord hath said that he would dwell in the thick darkness but I have built a house of habitation for thee and a place of thy dwelling forever." Is it really possible, I inquired, to symbolize the majesty of God and the distance between God and man? Isn't it better to let his throne be thick darkness than to build a house? The house will inevitably be for Solomon's glory as much as for the Lord's. It will be intended to glorify a particular church, or perhaps the bishop. (I have heard of a bishop who speaks of *my* cathedral.) It will symbolize pride rather than humility.

At this particular stage of the argument we approached the beautiful new and massive doors of the cathedral, recently dedicated. In one of the panels of the doors we saw engraved, "To the glory of God and in memory of . . ." The memorial was in honor of one of the great financial overlords of the past decade, recently deceased. You see, I observed, these things are never purely for the glory of God. Human pride is always mixed with them. Perhaps we ought not try to symbolize the truths of our religion in stone and steel. The result is usually some unhappy combination of the sense of divine majesty and human pride.

We entered the great unfinished nave of the cathedral. Or rather, it is finished but still empty. I could not deny that its very size and proportions were overawing, prompting a sense of religious awe. Was the emptiness, I wondered, an advantage, giving everyone the opportunity of expressing his specific religious ideas in terms of its great dimension? Or was this perhaps symbolic of the Christian church in our era? An empty gothic church fane of majestic proportions! Let the gothic symbolize what is archaic in the church's message, for surely this gothic does not express anything relevant to the thoughts and aspirations of our generation. Let the emptiness of the unfinished cathedral symbolize that the message of the church is vacuous when it is not archaic. It has nothing to say to this generation that would make the Christian gospel relevant to the problems which we face.

Protestantism's Advantage

I was inclined to insinuate a certain degree of denominational pride into these reveries, as we passed through the long nave. For I thought that a quasi-secular Protestant church with a relevant message might have its advantages over a more religious Catholic church which either had no message or only speaks with the voice of the past. Furthermore a Protestantism that is not secularized has the possibilities of a greater religious tension than Catholicism. It does not glorify the visible but the invisible church and occasionally some of its prophets find the message in its Bible which reveals both the majesty of God and the relevance of his word to the human heart. In other words, Protestantism is either better or worse than Catholicism. Catholicism symbolizes the eternal in church, edifice, altar, priest and liturgy. It expresses too exactly what cannot be expressed. That is its virtue and its vice.

It was too late to make these reflections the basis of an argument. We had entered the part of the cathedral where the service was being held. The bishop was still preaching. We arrived at the part of the sermon in which the bishop was telling the congregation how to fight modern paganism, which, he said, abounded in modern civilization. "First of all," he declared,

"the church must be sure of its own message. It must not be afraid to state that it is both supernatural and miraculous."

I failed to understand just how the bold proclamation of miracles would give modern paganism its coup de grace. Was the bishop perhaps thinking of the miracle of conversion? But he said nothing about conversion; and one would hardly expect the miracle of conversion as a natural consequence of a mere faith in miracles. Not being a naturalist, I didn't mind his emphasis upon supernaturalism, if he had only said what he meant by it and in what way it was related to the spiritual life. But the bishop's only hint of a definition implied that he thought there were two layers of reality, one spiritual and another material.

The Morality of Jesus

The second point of the sermon was that the church must develop fervent missionary zeal against modern paganism; but no hint was given of the method in which the zeal might express itself. I thought we might come to grips with reality a little more on the third point, because the right reverend preacher said that the third point of attack was to uphold the morality of Jesus against the morality of convenience. "We must understand that morality is what God reveals in Christ and not what we may want or desire," he said. But he made no suggestion of the content of the morality which Christ revealed. He couldn't have meant the injunction of Jesus, "Sell all thou hast and give it to the poor." Nor could he have been thinking of the words, "Resist not him that is evil." At least, I doubt whether that could have been on his mind, considering the number of sermons he has preached excoriating pacifists and extolling the splendors of our navy.

I could make nothing of his idea of Christian morality except that he seemed to make inconvenience a test of goodness. Anything which conformed to our desires seemed to be bad. But just what was it that he regarded as good? At this point my mind wandered and I thought of the ages of controversy in moral theology on the validity of the perfectionist principles of the sermon on the mount. Is it possible to make the "morality revealed in Christ" a guide in specific problems of conduct? And if not, just what kind of a morality does the church set against the pagan world?

As I summed up the bishop's points I was struck by the remarkable similarity between the sermon and the cathedral. It was both empty and archaic; or rather it was archaic when it was not empty. His conception of supernaturalism was archaic, his idea of missionary zeal was empty and his exposition of "Christian morality" was both.

Loyalty to the Prayer Book

But I must not forget the final point of the sermon. It was that the church must resist the pagan world by loyalty to the prayer book. That evidently limits the hosts of the Lord to that part of the church which has a prayer book. In fact the bishop became a little confused at this point about the relation of his church to the church universal. He praised the prayer book as "the greatest handbook of religion of all the ages." As a good Protestant I wanted to say a word in favor of the Bible, but in the next moment the bishop became less inclusive and presented the prayer book as the religious foundation of the Anglican church and the Anglican church as the universal church of the "English-speaking world."

But the church which holds such a preeminent position in the English-speaking world, according to the bishop, was also somehow or other in a special way the apostolic and universal church. I think the bishop was a little uneasy about this argument because he tried to bolster it by asserting that there were Anglican churches in every nation of the world. The argument didn't seem quite fair, considering that some of these churches are little chapels, the chief purpose of which is to make Englishmen feel at home in a foreign land. I remembered the disgust with which that great soul of the Anglican church, the late Studdert-Kennedy, once reported after a world tour that some of the churches of his communion seemed to serve the purpose of English clubs among the natives. He might, of course, have observed that the Lutheran church serves the same purpose for Germans in the Balkans and elsewhere.

The Bishop Confused

The bishop was clearly confused in the peroration of his sermon on one of the most fundamental problems of religion, the relation of the transcendent God to the partial, contingent and relative forms of life and culture with which the worship of God becomes associated and which falsely appropriate the majesty of God for themselves. Even the Catholic church is "Roman" for all of its claims to universality, claims which are historically and geographically more plausible than those of the bishop's church. This is the point where even the best religion becomes evil, trying to domesticate God in some little world of time and place, and imagining that the thunder of his voice betrays some delightfully familiar accents of our particular nation, culture, time and place. To make a prayer book the source of religious pretension, is that not akin to building a cathedral for the "glory of God" and the incidental aggrandizement of some bishop, donor or denomination?

Of course I must not blame the bishop for not solving these vexing problems, since they have never been solved. What vexed me was that he didn't seem to be aware of them.

"I assume," said my wife as we left the cathedral, "from the diligent notes you took during the sermon, that you found it very profitable." I confessed that the notes represented a violent debate with the preacher rather than a reverent record of his words. My wife assured me that the confession was unnecessary. She knew very well that when I take notes during a sermon or address I am making ready for debate and not in appreciation.

"If you must debate," she said, "please don't regard everything you hear in my church as typical. What you heard this morning is no more typical of my church than a holy roller revival meeting is typical of noncon-

formist Protestantism." I conceded the point and generously remembered that the most saintly Christian I know is a bishop in her church and that a beautiful service is really a partial compensation for this kind of sermon. I even agreed to her contention that some of the frockcoated, bespatted and buttoniered ushers in some of our churches look like floorwalkers in a department store and are symbols of the secularized church. We finally restored marital felicity by the mutual agreement to regard what seemed to be typical in the respective communions as perils rather than typical realities.

A Spectrum of Philosophies

By George P. Conger

THE PHILOSOPHIES, like a dome of many-colored glass, stain the white radiance of religion. With surprising aptness the principal philosophical systems can be arranged to afford a kind of spectrum, as if the light from some object had been refracted through the prism composed of various historic cultures, each with its atomic individual minds thrown into vibration, and had cast upon a screen a rainbow image, extending through a range of different wave-lengths. This is of course only a metaphor and must not be pressed too far, but it can be pressed far enough to be helpful in outlining the present world situation in religion.

Let us explore the idea for what it may be worth without longer preface, and without considering many possible alternative arrangements let us put down as our "spectrum" the following series of philosophies. Some of the entries might well be in the plural, to indicate differences within the various systems, but with the degree of generalization here involved the singular terms will suffice. We have—

(Occultism)
Mysticism
Supernaturalism
Idealism
Pragmatism
Evolutionism
Realism
Esthetic Naturalism
Humanism
(Communism)

The scheme has a number of suggestive features. First, we find that over most of its range (say, at least, from the third entry downward) it conforms well to the chronological order of the appearance of these philosophies in the west, or the order of their rise to prominence there. Dates are hard to fix—there are so many cases of new names for older ways of thinking—but the list as it stands, from the third entry on, might serve as chapter headings for a history of modern philosophy. Students familiar with the details would have little difficulty in tracing important developments which occurred in that order, although no one would claim that any unilinear arrangement can tell the whole story. "Esthetic naturalism," by the way, is here used for the philosophies which maintain that naturalism is the ultimate truth, but that it can be relieved by preoccupation with experiences of beauty.

The principal world religions can be allocated among the various wave-lengths with some definiteness. Hinduism and Taoism belong predominantly to the first four; they have not yet given evidence of real kinship with the penetrating rays of the sciences. Primitive Buddhism was after a fashion idealistic and pragmatic. Confucianism, with all its archaic setting, has a humanistic strain. Judaism belongs chiefly to supernaturalism and mysticism; Islam is in the same region, although recently, in the work of Muhammad Iqbal, showing a single idealistic line. Christianity, most adaptable of all, now stretches from mysticism into or through esthetic naturalism and at last to the borders of humanism.

Religions in the Spectrum

There are analogies for the "warm" and "cold" colors. In the diagram, as in the world of today, the glowing personalism of some ancient faiths stands in graphic contrast to the newer mechanisms. Noticeable also are the analogies for infra-red and ultra-violet radiations; the end terms of our series are printed in parentheses to indicate that for many religious philosophies occultism at one extreme and communism at the other do not belong in the visible spectrum. Many of our friends "cannot see them" at all. It does, forsooth, need some breadth of view to include them, but the conviction grows that, whatever one's own preferences may be, one does not really understand the religious situation of today, and perhaps of tomorrow, until this is done.

Occultism of course is under serious question from the sciences—when, as, and if it is considered at all. Increasing acquaintance with the east and sharper understanding of the limitations which some sciences set for themselves in the west allow the inclusion, with the proviso that the occult may be kept in the infra-red, safely off the record. Communism belongs at the other extreme. In the opinion of many observers it is a kind of religion, even though it is a religion in spite of itself, and to call it one means stretching the term almost beyond recognition.

When the philosophies are spread out in this way and their relationships begin to appear, some of us are surprised to see how much of our thought and doctrine tends to be *monochromatic,* confined to one wave-length or to a narrow range of wave-lengths, as if our

minds were impervious to all the wider ranges developed elsewhere among mankind. This tendency to present one of the various philosophies as if it were the only one gives us the wars of the sects and the schools. The tendency to be monochromatic is somewhat offset by the analogy which some of the philosophies exhibit to the "band spectra" of physics, where the lines are blurred, indicating some complexity in the source and needing to be further resolved. Thus there are a number of broadline philosophies; if any of our *'isms* is compared with its neighbors, examples of such fusions will occur.

When Philosophies Fuse

Illustrations must be cited with some caution; the affixing of philosophical labels is often more dubious than the identification of spectral lines. Certainly many of the great mystics have combined mysticism and supernaturalism. I think it is clear that among our contemporaries, for example, Oman combines supernaturalism with idealism; Leighton idealism with pragmatism; Wieman pragmatism with evolutionism and realism; S. Alexander evolutionism with realism; Santayana realism with esthetic naturalism; M. C. Otto esthetic naturalism with humanism. Sometimes the elements of the combinations lie farther apart in the scale, as when Bergson combines mysticism with evolutionism, and Dewey in his pragmatism has so much in common with humanism.

We might say that such work is like "dark line" spectra, and add that most of the liberal writers show dark lines in the region of supernaturalism. Hocking and Lyman, for instance, cover rather wide ranges in the central region of our spectrum; some of their views are not far from supernaturalism, and even shade off beyond it into mysticism, but they do not bring out that one particular bright line. We might push the metaphor even further to cite opinions which, when they appear in contemporary philosophy, are so different from the main trends of their authors that they recall the "forbidden lines" of the physicists. Horton, for example, has some interesting sentences of this kind.

Psychological Variations

The metaphor may also be developed to include data on differences of intensity at various wave-lengths; this, being interpreted, makes allowance for the variations in psychological attitudes, in emotional content and drive, and in social enthusiasm and effectiveness. Such variations are often noted in different religions and philosophies, or in the same one taken at different places and times. Thus Islam is more fiery than Judaism, and premillenarian Christianity is more intense than some easy-going orthodoxies. Royce took his idealism, and James his pragmatism, with more evangelical zeal than did their successors. Nowadays some humanists are considerably more devoted than are others.

One more service rendered by our metaphor is that it puts into perspective some of the changing opinions of our troubled times. These, let us say, are shifts up or down the scale, toward the red or toward the violet end. Are we to understand that in the spectrum of the philosophies these shifts mark recessions or advances, either on the part of the Object, or on our part? At all events, the trends today are divergent. The past century has seen a very pronounced shift in the direction of the more liberal and radical views, toward the lower end of the sequence; this shift has been described by writers like Lippmann and Krutch, but treated virtually as if it were the only trend of the times. There have also been marked movements in the other direction, toward conservatism and orthodoxy. Roman Catholic neo-scholasticism, Protestant fundamentalism, and the more recent Barthians and Buchmanites afford conspicuous examples.

Finally, all this may serve to raise the chief questions for any philosophical discussion of religion. Is the discussion, the philosophy, to be selective, emphasizing some particular line or combination of lines to the exclusion of others? Or can it be in any sense synoptic and (in the root sense of the grand old word) catholic, with a purview extending "along the whole" range? If it is to be synoptic, in what sense shall it be synoptic? Shall it be a more or less random mixture of all these philosophies, including or excluding the two strangers at the extremes? Is the mystical experience, confused and inarticulate, really the white light of religion? And is there some way, not merely of understanding the series of philosophies in terms of different angles of incidence at which light from the Object falls upon mankind, but some way of adjusting or improving the prism so that it will transmit the light more evenly and bring the Object into clearer focus, without so much distortion?

Unconventional Prayers

By a Man of Profane Lips

O HEAVENLY FATHER of reverence and self-control, I humbly confess the weak folly of my profane speech. How crude and revolting I must sound to thy sensitive self when I swear like an undisciplined fool. Forgive me for using sacred names in vain and making vile use of things of delicate beauty. How poverty-stricken must seem my language when I intrude upon the politeness of society with the shocking ill manners of profane lips. Cleanse my soul of evil thoughts that every sentence may be a refreshing stream from a pure spring. AMEN.

By an Unhappy Person

O MASTER of Joy and Peace, send some power into my soul to make it happy; help me to have something besides frowns on my face, snarls in my voice, and misery in my soul. Strike some new pitch, loud enough for my sour mind to sense, and help me to start singing some new song of gratitude. Take the misery glasses from my eyes, and cause me to see the love and kindness in the faces of my fellowmen about me. AMEN.

ALLEN A. STOCKDALE.

Our Outworn Civil Liberties

By Frederic Heimberger

RECENT incidents have let loose a flood of opinion on the subject of civil liberties. Teachers' oath laws, the demand for more drastic measures against "seditious" utterances, the appearance of vigilantes, self-appointed to uphold "American institutions," all have caused us national discussion. We have been disturbed by the spectacle of students at one of the older New England colleges mocking the members of their faculty as they filed past to take an oath to seek and teach the truth only within certain limits. Belligerent attacks upon the fundamentals of free speech by a large section of the "free" press have shocked us into the realization that the danger to personal liberty is more than an idle threat. Solemn and somewhat labored arguments have been advanced to uphold the theory of civil liberties. Hastily formed organizations have laid plans to resist the "beginning" of interference with freedom of opinion and statement.

What Are Civil Liberties?

The tragedy of the whole situation is that most persons are disposed to regard recent developments as the beginning of restriction, as the first rather than the last act in a drama of vanishing personal liberty. The fact is that, while we have been so busy defending a traditional and outworn concept of freedom from governmental control, we have succumbed to the restrictive efforts of non-governmental forces possessing power more effective and more dangerous to most of us than the authority of the state. The time has come for a reconsideration of *civil* liberties and their relation to the entire sphere of personal freedom.

Most of our present concepts of personal freedom were formed in a day when the greatest danger to the liberty of the individual was that of restriction or punishment by the state. In those days, one whose opinions or actions were not approved by his neighbors could be reasonably certain of finding escape from all threats except that of government. The needs of life were comparatively simple and most of them could be met through the cultivation of a small tract of cheap land. Economic control was not centralized in such a way that the individual was threatened with loss of all employment, denial of credit or the boycott of his business if he did not conform. Highly effective methods of spreading the alarm against the heretic had not been perfected and he was able to find refuge in some obscure spot not touched by radio, telephone or motor. If all else failed there were frontiers and distant lands where he might live his life and support his family without too much persecution from those who did not share his views. The great danger was that of arrest and punishment by the state.

Over a period of centuries those who desired personal freedom sought protection against governmental restrictions. In Europe and America the work went on, sometimes forging ahead and at other times dragging through weary years of seeming abandonment. Slowly and painfully customs, judicial precedents and written laws were erected into barriers to protect the individual against the arbitrary action of those who controlled the state. One result was the inclusion in the constitution of the United States of a definite list of "thou shalt nots" for government, consolidating and preserving the hard-fought gains of earlier struggles. Later, the principles of this bill of rights were included in the organic laws of the respective states. Until a few years ago the general belief was that this fight to gain or preserve personal liberty had been carried to a conclusive victory. There was much pride in our heritage of civil liberties.

Today those conditions of earlier days prevail for only a small minority of our people. The menace of governmental restriction continues to be a real threat to a fraction of the total population. That fraction includes those of great courage and conviction who are willing to face personal hardship, the ridicule of friends and even expose themselves to bombardments of ancient eggs but who are powerless when dragged off to a police car by burly agents of the law. There are those, too, who have independent incomes and are not unduly worried by the prospect of being discharged or having other economic sanctions applied against them because of their unorthodox views or actions, but who do shrink from challenging the power of the state. Fear of the state, likewise, is the greatest threat to those who are affiliated with organizations powerful enough to protect their members from all restrictions except those of government. The faculties of our older and more respected colleges and universities might be included in the latter classification. The preservation of the older concept of civil liberty seems to be adequate to the needs of this small minority.

Today's Threat to Liberty

But for thousands of others the real threat to personal freedom is no longer that of governmental interference. Their greatest danger lies in the power of uncontrolled and irresponsible *non*-governmental agencies. Direct restraint by government seems quite remote to public school teachers, to the faculties of small and youthful colleges, the editors of most newspapers, to preachers and to many others. But dread of the wrath of powerful minorities, centered about economic, political, patriotic or other issues and supported by prevailing economic groups, is an ever-present reality. The fact that the penalty is not that of imprisonment does not destroy its effectiveness. The loss of earning power and the threat of concerted and continuing boycott may be more terrifying than the prospect of a jail sentence.

The struggle to preserve the old concept of *civil* liberties has little appeal to these thousands of more or less obscure persons. They feel that it is no longer being waged on their level. Even if they realize the ulti-

mate importance of the effort they dare not participate. In recent years the protection of civil liberties has been associated in the public mind with sensational and extreme cases and the cause no longer has the popular appeal it once enjoyed. It has just about the reverse effect in many communities. The person who interests himself in the defense of civil liberty is likely to be regarded as a dangerous trouble-maker who should be removed from any position of influence.

Protection by the State

The fact is that for the great majority of our people the recent tendency to invade civil liberties is the closing rather than the opening act of the tragedy of vanishing freedom. They have been forced slowly but surely into straitjackets of opinion and action, not by legally constituted authority but by non-governmental forces challenging and even exceeding the power of the state. With those persons who would be most likely to protest and resist effectively silenced, it will be a comparatively easy matter to use the power of government to end the liberty of the remaining few. Unable to coerce them by any other means, the forces of suppression will turn to governmental action. The disappearance of *civil* liberty will mark the end, not the beginning, of the tragedy.

With the older concept of protection against the state unable to preserve anything like freedom for more than a small fraction of our population a mere restatement of our belief in the value of personal liberty will not suffice. Perhaps it is time to think of civil liberty as protection *by* the state rather than protection *against* the state. In the modern community the individual is subject to many different restrictive agencies, most of them tiny but well-organized minorities, many of them selfish, more than a few ignorant. In their zealous attempts to promote or preserve their individual interests they have established a well-founded fear of the consequences of independence in thought or action. The need of today is for a bill of rights against such non-governmental restrictive forces, a new "sphere of anarchy" within which the individual may dare to breathe without the fear of punishments more damaging than those inflicted by government.

The problem of securing protection against these many restrictive forces is a complicated and difficult one. A list of "thou shalt nots" is not enough. There is no likelihood that some of the pressure groups would give more heed to such legal restrictions than they now give to certain basic constitutional principles. A guaranty of free speech written into their charters might mean no more than it seems to mean when written into the constitution of the United States.

Needed: Economic Security

There are at least two ways in which government might assume a positive protective role for the individual. One, the assurance of a reasonable degree of economic freedom and security, must remain among the chief concerns of society for years to come. The solution of the problem will not be easy but with it will come the end of most of our fears of non-governmental restrictive forces. A second and more immediately profitable approach would be that of taking away a few of the props now supporting the groups challenging the power of government and laughing at the freedom of the individual.

In the last analysis, the real danger to the liberty of most persons is the direct result of economic power concentrated in the hands of persons who, in order to protect their advantages, are willing to coerce the daring one who acts or speaks against them. The economic power used with such disastrous social results is directly dependent upon services and privileges supplied by government. How long would the great concentrations of today exist without favorable corporation legislation, without subsidies, tariffs and other bounties taken from one group and handed to another by government? The truth is that this dangerous concentration of economic power, with all its implications of irresponsible and arbitrary social control, has been built, largely, upon the favors of government.

A More Powerful State

There is no need for a discussion of the propriety of concessions the state has made to economic interests. Nor would it be profitable to dig too deeply into the methods used in gaining many of the grants of power and privilege. We know, all too well, much of the sordid history of the unceasing demands upon government for land grants, subsidies, protective tariffs, tax exemptions and judicial protection against the demands of labor. When we pry into some of the methods used to gain these favors the stench offends our nostrils. The sad thing about the whole situation is that small minorities, made rulers of our economic system by government and thereby given almost the power of life and death in our modern industrial civilization, now defend their privileges as rights and defy the attempts of the state to regulate their wanton and uncontrolled use of authority. Have we, acting through government, created Frankensteins that threaten our liberty and now propose to use that same government to crush the few who remain unafraid?

It is high time for the state to reassert its power to manage its own affairs and to protect its people. If need be it can be done by limiting or withdrawing the privileges it has so generously, and perhaps foolishly, granted in the past. The hope for personal liberty of some real value to thousands of teachers, preachers, editors and others may lie in a more powerful rather than a less powerful state—a state capable of curbing the unbridled authority resulting from a free hand in economic affairs. We must be sure, of course, that the powerful state is not merely a fascist tool of the very powers it seeks to check. The struggle to preserve freedom may develop into a dramatic race to determine whether or not government can reassert its power in time to keep from being taken over in fascism by the very forces it created in the past. There are some indications that the race is now on, and that the advantage is with the pro-fascists.

Let us not be content, then, with a conception of individual liberty based merely upon freedom from

restriction by the state. Adequate in an earlier day, such a conception is now the legal bulwark defending the power of those who hold us in the paralysis of fear. Let us seek a new definition of civil liberty written in terms of protection against the arbitrary actions of powerful and irresponsible non-governmental forces. If we act in time government may be used to secure that protection. If we delay, the power of a fascist state will be used to destroy the last vestige of personal freedom.

'We of the Left'

By Helen G. Murray

FROM Alicante, in Spain, one takes a bus out to Elche, the city of the palms. Fifteen miles through tawny fields under a cobalt sky in search of the only extensive palm groves in Spain, vestige of the Moorish occupation, link with an Africa with which at times Spain seems so much more closely connected than with Pyrenees-barred Europe.

I was prepared for them and yet they took my breath away, those tall stately palm trees with their necklaces of golden dates. Here and there were trees with their leaves tightly bound to bleach for use on Palm Sunday, slender minarets of trees among their secular fruit-bearing sisters, minarets transformed to the service not of the Allah of the desert but of the Catholic Christ of Spain.

I

"A guide to see the *palmera del cura?* Take me, señora, I'm the best guide in Elche."

The little ragamuffin hitched up his trousers with one hand and with the other indicated in the distance the great grove on the outskirts of the city belonging to the *cura* Don José.

"You need a guide and I am one of experience. I can show you the palm tree of eight trunks. I can keep you from falling into the ditches as some tourists do. It is not well for tourists to fall into the ditches for although some of you are tall you cannot, like the palm trees, keep your heads in the fire of heaven while your feet are in the water. Take me, señora, I am a good guide and I know how to treat lady tourists with courtesy and as their exalted station entitles them to be treated."

"My station is so exalted that you will need to treat me very well indeed," I grinned. "What I need is to be entertained and instructed at the same time. Can you do that?"

"With my brother who always goes with me to the *palmera* I can tell you everything."

And the bargain was sealed. Another small boy detached himself from the crowd and we set off down a narrow side-street at a dog trot.

"We will tell her everything that a foreign señora should know," remarked the second boy in a spasm of caution.

"But perhaps I shall want to know things that a foreign señora shouldn't know. What then?"

"Even that we will tell you," promised my guide. "Even that."

At first we talked of palm trees and dates and the branches that the faithful would put up over their doors to ward off ill-luck for the year to come.

"Not that we are of the faithful, señora, but even in Elche there are such people and in the rest of the world there are many of them."

II

"How does it come that you are not of the faithful yourselves?" I asked in surprise.

"We are of the left, señora, and we of the left do not believe in such superstitions."

"In what do you believe, then, you of the left?"

"We believe that the priests are liars. Perhaps not in your country, señora," with a sudden concession to my possible religious prejudices. "But in Spain they are all liars and worse than liars."

Followed a long string of cases in point. This *sacerdote* and that *señor cura* had gathered the women together and told them, oh, you would not believe the lies that they tell "our women" to try to make them persuade their husbands to desert their republican principles. Sometimes even "our women" believe them but "we men of the left" are not so stupid. We know that they are only trying to make us desert our *frente comun* (united front) and lose the election. And as for the women—"well, we of the left know how to treat our women when the priests have been talking to them."

"And what do the husbands tell them that is so much more worth listening to than what the priests have to say to them?"

"The husbands tell them that if ever there is a real republic in Spain there will be food for them to cook in their kitchens and little gardens for them to work in to raise the things to eat, and chickens and rabbits for every family, and clothes for us to wear. Look at us, señora. These are our best clothes and our poor mother has to patch them every day to make them hang together. Do the priests ever talk about things like that? No! They talk about money for their churches and about having us learn our catechisms. Catechisms —bah! I hate catechisms!"

III

"Tell the señora about yesterday," put in little brother who was evidently official prompter.

"Yes, señora, I'll tell you about yesterday. We had a mayor here in Elche who was a good man and a good republican. He found out how the city's money had

been stolen and some people were put in jail for it, some rich and important people. But the provincial governor got him at last and he was sent off to Alicante to jail for a year and two months, just for being honest. Yesterday he was let out and came back to Elche and we of the left met him at the station and gave him an *homenaje*. The civil guards came out and pointed their guns at us but we didn't care. We carried him on our shoulders and had a big parade. And we'll get him back for our mayor some day just as we'll have Azaña for our *primo* again and maybe Largo Caballero for our president too! We of the left are going to win, señora, and nobody can stop us. They can point their guns at us all they want, and they can fire at us too. But when we of the left stick together we are sure to win in the end!"

"But who are you of the left?" I questioned. "Are you communists or anarchists or what?"

"We are of the left, señora, that is enough," answered the small urchin with that innate dignity which so distinguishes the Spaniard big or little, old or young. "We are many things but we are all of the left and we will fight together for the republic."

IV

That afternoon in Alicante I visited a Protestant school. The courteous scholars who were at the head of it and of the church in the same compound talked frankly of the coming election and of the more remote future.

"I met some of the 'left' this morning in Elche," I told them and followed with the story of the mayor and his triumphal return.

"The facts are perfectly correct as the boys gave them to you," laughed the preacher. "Your left-wing friends have the right of it! When even the children take it so seriously what may we not expect?"

Note: This incident occurred in January of this year. The lefts won in the February elections and are striving against tremendous odds, by no means the least of which are the "red" scares and the deliberate misrepresentations of the press, to make it a real victory.

BOOKS

Current Trends in Theology

PRESENT THEOLOGICAL TENDENCIES. *By Edwin Ewart Aubrey. Harper & Brothers, $2.00.*

STARTING with the assumption—which surely no thoughtful person will challenge—that contemporary culture is not what it ought to be, Professor Aubrey first inquires what is the matter with it, then asks whether it is possible for any theology to make an important contribution toward remedying the defects, then considers what the principal types of contemporary theological thought have to offer to this end and what strengths and weaknesses they exhibit, and finally summarizes the present trends and problems of theology.

The principal heads under which the author classifies the thinkers and theories are: modernism ("a method, not a creed," therefore including a wide range of positions); the dialectical theology (Barthianism and its variants and derivatives); neo-thomism (the current Roman Catholic emphasis upon the method and philosophy of Thomas Aquinas); and naturalism as opposed to supernaturalism (another wide category which includes thinkers as far apart as Dewey, Bergson and Wieman, while the "new supernaturalists" include Rufus Jones, Dean Inge, Archbishop Temple, D. C. Macintosh, E. W. Lyman and others).

It is in the exposition, rather than in the criticism, of these systems of thought that Professor Aubrey is at his best in this volume. Indeed, he seems scarcely to have decided in his own mind whether or not to undertake criticism. He does not hesitate to point out "the weak point in Barth's theology" and to discover an inconsistency in Niebuhr, but when he comes to the neo-scholastics he is again the pure expositor. It is doubtless correct to say that the purpose of the book is wholly expository, and that when the weakness of a position is indicated it is only as a necessary preliminary to showing how some other thinker has attempted to supplement the argument or resolve the dilemma. This is so far true that one can easily see the place for a companion volume in which the author would speak for himself in the evaluation and criticism of these systems as clearly as he has here spoken for their exponents. If Professor Aubrey feels disposed to engage in this sort of theological debate, he has already exhibited the most important qualification for the task, for no man has a right to criticize a position, in theology or in politics, unless he can first state it so clearly and so fairly that those who hold it would be willing to accept his statement as their own. Students of current theological thought, whatever their own views, can turn to the present volume with the assurance that they will find in it such a statement of contemporary trends. It is an orientation course in modern theology.

W. E. GARRISON.

The Ministry of Health

THE ART OF MINISTERING TO THE SICK. *By R. C. Cabot and R. L. Dicks. The Macmillan Company, $3.00.*

HERE is a book of great importance to all religious workers. It should be invaluable as a guide in ministering to the sick, a task with which they all have to deal but which all too often they either sidestep or bungle. This book is no compilation of other men's ideas but something fresh and vigorous and authoritative. It represents the accumulated wisdom of a man whose distinguished service as a physician not only of the body but of the soul has been recognized in his simultaneous professorships of internal medicine at the Harvard Medical school and of social ethics at Harvard university and in his leadership among the social workers of America. Collaborating with him is a young clergyman who under his guidance has been doing some fine pioneer work in ministering to the sick in the Massachusetts General hospital and in training theological students for similar service.

Mr. Dicks' contribution bears almost entirely upon the problem of technique. It is based upon a day-by-day record of what he did and said to particular types of patients and of the results observed together with an analysis of the reasons for success or failure. Listening to his patients, quietness, prayer and careful note-taking are the methods upon which he relies, seeking

always to discover and to kindle through "creative assertion" the divine spark of faith and heroism in the sufferer.

Dr. Cabot out of his rich experience gives practical suggestions of greatest value in regard to what to do and what not to do in specific situations. Especially helpful is his chapter on "What the Doctor is Like" and his "Points on Common Diseases." He also ventures into the realm of scientific interpretation and philosophy. Among the notable contributions is his discussion of growth. This is for him the ethical absolute and the goal of all religious work. He stresses the fact that the soul has a "growing edge" and that all attempts to foster growth will fail in so far as they do not take that fact into account. This growing edge he finds at the point where the individual seeks an answer to some question of his own and where what is offered corresponds to something he now wants to be.

Another notable chapter is that which under the title "The Wisdom of the Body" made such an impression in the Alden-Tuthill lectures which he delivered in Chicago last year. It is an illuminating account of what nature does to keep the body sound despite the strains which challenge its strength in health as well as in disease.

The chapter entitled "Two Must Face a Third" is a discussion of the "transference situation" so familiar among the devotees of psychoanalysis. He asks the question, How can a minister or a physician give his best service to a sick woman without creating an emotional dependence which is not to be distinguished from falling in love? He finds the answer in the actual or implied presence of a third person. Most of the ills of human society he traces to the "you-and-me" relationships which forget the presence of that third person and the true goals of life. The chapters on "Creative Assertion" and on "The Bereaved" are likewise gems.

Dr. Cabot's well-known conviction regarding the organic basis of mental illness is kept for the most part in restraint. It appears however in such a statement as the following: "The doctor has not always the skill to diagnose or treat the mental part of illness. Sometimes he can lessen these psychic burdens of illness only by healing the physical tissues. Medical treatment is then the whole task, as it is *especially in mental disease* (italics mine) and in the fevers which blunt consciousness." He looks upon mental suffering as an invitation to growth, but when it reaches the point of insanity, there he draws the line. Nowhere among the insanities does he recognize any manifestation of nature's power to heal. Neither does his conception of growth as set forth in this book allow for any sudden mutations or eruptive transformations of character. Regret for past failure, which is commonly the beginning of experiences of this type, he characterizes as akin to self-pity and so self-destructive, and the sense of success and the sense of failure are signs that we are off the path of the growth process.

Throughout the book the Christian faith is taken for granted. The minister is one whose peculiar privilege springs from the fact that he has a living and sometimes a contagious faith in God, in immortality, in the saving qualities of the gospel of Jesus Christ and in the soul's endless power of growth. Without such a faith he has no business in the ministry.

The book is written in a charming style and, although a handbook packed full of useful information and suggestions, it is interesting from the first page to the last. It may be said without hesitation that it marks an important step forward in the equipment of the minister and that the man who introduced the case method into medical education and brought social service work into practically all our American hospitals has now mapped out an important field in the religious service of the physically sick.

ANTON T. BOISEN.

CORRESPONDENCE

Quintus as Editorial Commentator

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial in the April 8 issue, "The Corporative State," is a clear and helpful one. It is appropriate that there should follow your editorial on this subject the excellent little treatise by Quintus Quiz, "New tunes for old hymns." When men learn to take the great ideas of the world and try them to various tunes without the pre-condemned attitude, we will be able more nearly to find a symphony that will express the moods and meet the needs of an interdependent world.

St. John's M. E. Church, South, Aiken, S. C. ADLAI C. HOLLER.

Chaplains of Future Wars

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial in the April 8 issue of The Christian Century, "Veterans of Future Wars Are Interested Parties," you make the following statement: "The theological seminaries have been strangely slow in swinging into action. Ought there not be an 'Association of the Chaplains of Future Wars'?"

The Princeton organization of the Veterans of Future Wars was organized on Monday, March 16, 1936. The press carried the notice of its organization on Tuesday, March 17, 1936. A group of students of Boston university school of theology met on Wednesday, March 18, 1936, and organized the Association of Chaplains of Future Wars. On that date we sent the following telegram to the headquarters of the organization at Princeton, New Jersey:

"We, as a group of students of Boston university school of theology, do hereby offer our services as chaplains of Veterans of Future Wars, and do hereby apply for charter number one of the Association of Chaplains. We offer the following platform:

'1. To make pep talks to the Veterans of Future Wars in order that it may not take so long for them to realize the "truth" that they are engaged in doing "God's work" while murdering the enemy.

'2. To preach sermons to the Veterans of Future Wars, so that their ideals may never fall below those of Christ, as they blast, bomb, and bayonet their Christian foes.

'3. To start preaching funeral orations now so that those who, in spite of divine providence, are dismembered by the cruel enemies, may hear of the "Christlike service" they will have rendered. In this way it will be possible to give individual orations upon the virtue of dying for one's country, even on foreign soil. This is in preference to being one of a wholesale lot that is dumped and covered over, with only the phrase "poor devils" as oration and epitaph.

'4. To institute semi-annual memorial days for the Unknown Soldier, in which all Veterans of Future Wars will participate. Then each may dream that he may be the one of whom such noble words are spoken and to whom such reverence is given. Attempts will be made to secure a national politician to speak. In this way the Veterans of Future Wars may learn of the contribution to the progress of civilization that is made by the youth who give their lives for "the cause," while the "statesmen" at home give their very life's blood, sitting in swivel-chairs and complaining of the noise in the streets caused by the unprecedented business."

Shortly after our communication was sent to the national headquarters, our organization was granted the first charter of the Association of Chaplains of the Veterans of Future Wars by the national commander, Louis J. Gorin, Jr. Since that time, our

number has grown from the twenty charter members to seventy-seven. We also understand that other theological schools have fallen into line and organized chapters of the chaplains organization.

Boston, Mass. JOHN D. LEE, JR., Secretary,
Chapter Number One, Association of Chaplains,
Veterans of Future Wars.

More Preparedness

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial "Veterans of Future Wars" you mention that "the theological seminaries have been strangely slow in swinging into action." In addition to an "Association of the Chaplains in Future Wars" which you suggest I propose that the theological seminaries and ministerial groups start now to prepare:

1. Biblical material which can be used in time of war to support the righteousness of the conflict.
2. Effective methods for praying down one's enemy.
3. Proof texts on how America's part in the next war is especially ordained of God.
4. Proofs that Jesus had American blood in him—at least that his descendants came over on the Mayflower.
5. New military salute—by raising both arms with hands folded as in prayer.
6. Spiritual slogans such as "Bibles Back Bayonets," "Mary Was the First Gold Star Mother," "Make the World Safe for the Only One and True Gospel."

Chicago. FRED E. LUCHS.

Democracy in the Corporative State

EDITOR THE CHRISTIAN CENTURY:

SIR: I am one of those who even before there was any such thing as a corporate state anywhere in Europe had come to realize that the political state must give way to the corporate state by the law not only of economic determinism but of governmental efficacy and to eliminate political corruption. It is essential that the corporate state be democratically organized if we are to preserve our liberties, as you indicate. Otherwise, this shall be no longer the land of the free and the home of the brave but the land of the slave and the home of the coward.

Chicago. NORMAN B. BARR.

Is Cooperation to Mean a New Class Struggle?

EDITOR THE CHRISTIAN CENTURY:

SIR: "A. V. Montier" expresses very tersely the underlying principle of the cooperative movement when he says, "The local merchants are our jinx." Does not the cooperative movement assume that the middleman is the chief or only cause of our distress? But is this the case? No one can deny that distribution costs are too high, but some of us (I am not a merchant) are unwilling to place *all* the blame on the middleman. Production costs may also be too high. Certainly cooperative production, especially in agriculture, would be more economical. The thirty-hour week and the abolition of child labor are both being vigorously opposed because they would increase the cost of production.

A vast army of people are employed as retailers and salesmen, far too many, I am sure. But many of these are barely making a living. "Montier" says the cooperative is death for the old time merchant and that a way should have been found to make him like it. Can you see here the beginnings of a new class struggle—between "cooperators" and middlemen? Have the "cooperators" considered what is to be done about the middlemen? I do not have figures available but I wonder whether to put all the local merchants and traveling salesmen in the unemployed class would not just about double the number of the unemployed. I have heard no one claim that we could use anywhere near all of them as managers of cooperatives. Can we use them in production—with sixteen millions already wanting jobs—and still not increase the cost of production? What is the difference to the consumer whether his dollar pays for excess costs in distribution or production if it buys the same in either case?

Let us have a cooperation that is not a new class struggle, that does not mean death to anybody and require that he be made to like it. Let us have a cooperation that undertakes a scientific distribution of labor so that every man shall have a chance to do his share of the work. Then we can talk cooperation in the distribution of goods.

North Manchester, Ind. IRA H. FRANTZ.

Teaching Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: You ask, "How Can Peace Be Taught?" Begin not with sentiment or talk about the golden rule. Begin with non-controversial matter that touches everyone's pocketbook. This I have recommended to superintendents who instruct teachers but feel they must be cautious and offend no one. Set every pupil to working out the answer to the question: How long would it take to throw away a billion dollars at the rate of a dollar a minute? Multiply 60 minutes by 24 hours by 365 days in the year and then continue and learn that it would take over 19 centuries! Bankers and bookkeepers have no suspicion of this. The highest guess I ever had was from a professor of mathematics in a college who guessed "forty years." Yesterday, a banker guessed "a lifetime."

Ask who is to pay for war. Then ask guesses as to how many were slain in battle in our five foreign wars, including the revolution, which was partly a civil war. My experience in talking to high schools in nearly every state has been that the great majority thought it was as much as 200,000,000 and had no idea that fewer perished in battle than we lose every three years from traffic disasters. Give hard facts. Don't exhort. School textbooks hardly ever teach the most vital facts.

Boston, Mass. LUCIA AMES MEAD.

If the Bonus Is Declined

EDITOR THE CHRISTIAN CENTURY:

SIR: Several weeks ago I wrote to the treasury department to ascertain how the government would proceed if a person who was entitled to receive a bonus should decide that he did not wish to take it. I believe the reply will give valuable information to those who would like to consider various alternatives before they make their final decisions with regard to their personal action in the matter of the bonus.

Hyde Park Baptist Church, NORRIS L. TIBBETTS.
Chicago.

[ENCLOSURE.]

Sir: Reference is made to your letter of February 18, 1936, stating that you are eligible to receive the soldiers bonus, but do not wish to take it, and requesting information concerning this subject.

It would appear from information which has been informally obtained from the veterans' administration that you have never applied for and received an adjusted service certificate. Under existing law, if you are entitled to an adjusted service certificate, the government will issue such certificate upon your application therefor. However, until such certificates are issued they are not reflected in the accounts of the government as outstanding obligations although they represent in effect potential obligations.

On the other hand if you make application for and receive an adjusted service certificate but do not make application for the payment of such adjusted service certificate as permitted under existing law, the government will carry a liability for the payment of the amount to which you are entitled, until such time as you, or your beneficiary, make application for payment, but it will not be necessary for the treasury actually to raise, either by taxation or by borrowing from the public, money necessary to pay your adjusted service certificate until application for payment thereof is made.

If a certificate is issued to you and payment thereof is made, the amount to be paid will be reflected in the expenditures of the government which will have to be met, in part from current internal revenue, customs and other receipts, or by an increase in the public debt.

If you should not desire to retain the proceeds of such adjusted service certificate you could endorse the check and bonds to be issued in payment and return them to the treasury as a voluntary donation to the United States government. The amount of donation would be deposited in the treasury as a miscellaneous receipt on account of "Donations to the United States." Funds which are received in this manner are available to meet current expenditures and the redemption of the public debt. The amount of the bonds donated would offset the increase occasioned in the debt when the bonds were issued.

Treasury Department, Washington, D. C.

HERBERT E. GASTON, Assistant to the Secretary.

No Smiling Matter

EDITOR THE CHRISTIAN CENTURY:

SIR: I smiled when I read the various editorials and articles in your issue of April 1, for this reason: We hear continually that we must maintain our high tariff so that our workmen will not have to live as workmen do in other countries; we want them to live on a higher level. Your editorial about employed girls says that many of them do not live on a high level and many of them would live on a lower level if their employers thought they could get the same amount of work for a lower amount of pay. Many other illustrations of this same thing could be cited.

In your editorial, "The Battle at Columbus," you say, with good authority, "everybody recognizes that selfish men will not act unselfishly if they can get what they want by acting selfishly." Our high tariff advocates, at least the majority of them, are not thinking of the comfort of their employes but of profit for themselves.

I said "I smiled." I suppose I should have said I wept.

New York, N. Y. WILLIAM D. MURRAY.

The C. L. I. D. Convention

EDITOR THE CHRISTIAN CENTURY:

SIR: Your Maryland correspondent, Mr. Way, gave a very false picture of the conference of the Church league for industrial democracy which he reported in your March 18 issue. Being a reporter myself I can quite understand how it happened, and since I have used his method so many times myself I cannot crack at him too hard for it. He obviously read the Baltimore papers and then wrote his story from the accounts he found there. Those papers treated us very well indeed, but it seems Mr. Way picked out all their inaccurate statements for his report to you. At the forum meeting for instance there were three speakers: Dr. D. A. MacGregor, the executive secretary of the department of religious education of the Episcopal church (not the director of the C.L.I.D. as he stated, following the account in the Hearst press); Miss Mary van Kleeck and myself. It was a radical audience and there was criticism of the churches from the floor in the question period. But Dr. MacGregor devoted thirty minutes to a defense of the church; I stated in the few minutes I spoke that the church as a whole was conservative but that there were increasing numbers of church people alive to the great social issues; Miss van Kleeck likewise stated that the attitude of the churches was hopeful. None of us cracked at the church as being reactionary or out of touch with realities.

As a matter of fact, anyone who attended the conference I am sure would agree that there are some church people very much in touch with realities. Thus the conference recommended to the national executive committee of the C.L.I.D. that the organization should affiliate with the American League against war and fascism, after thorough discussion of both war and fascism; we condemned the Tydings-McCormack and the Kramer gag-bills now before congress; we called for a federal investigation of the sharecropper situation after listening to a telling address by one of their leaders, the Rev. Howard Kester; we went on record as favoring a federal amendment to the constitution which will allow legislation of a social character without having it run the danger of being declared unconstitutional by the supreme court; and, after rather heated discussion, we passed a resolution declaring for racial equality.

At the forum meeting we did try to make it clear that the C.L.I.D. represented but a small minority of Episcopalians. We did this because we did not want our liberal and radical friends outside the churches to be more hopeful than they have any reason to be. But it certainly is not true, as Mr. Way states, that we condemned Christianity as reactionary and out of touch with realities.

Church League for Industrial Democracy, New York, N. Y.

W. B. SPOFFORD.

The Question Box

What is your interpretation of the parable of the Unjust Steward in Luke 16, especially verse 9, where the direction is given to make friends of the mammon of unrighteousness? M. L. T., Grand Forks, N. Dak.

THE parables of Jesus were stories told for the purpose of illustrating some principle connected with the good news which he was declaring to his followers and the multitudes who listened. They were sometimes incidents taken from common life, and sometimes imaginative narratives, devised to make clear some point in his teaching, as in the story of the rich man and the beggar. Each parable had a single, central idea, although that basic truth was sometimes surrounded with a fringe of detail which had no particular significance save as a sort of embroidery to make more vivid or impressive the main idea. The same device is employed in the Homeric similes. This is especially true of the parable cited in this instance. Much valuable commentation has been wasted in efforts to discover the person or institution referred to as the steward. No such application is involved. Nor is the dishonest conduct of the man approved. It is his wise use of his opportunity which is commended. His general policy of unfaithfulness and failure as an administrator required no condemnation. That was self-evident and ruinous. Soon or late it would bring him to disaster. But in the emergency he showed great prudence in his use of immediate opportunities as a way of providing for the future.

The goods he had in charge were not his own, any more than the wealth any man possesses really belongs to him. It is a trust granted him for proper use. Presently he must give it over to someone else. He will be held responsible for the proper administration of what he holds for the time. This man did not properly discharge his duties as manager, and was called to account, as every man will be. There could be no approval of his stewardship. Nor could he hope for another situation of like trust and honor. But on the instant of his discovery and disgrace he is clever enough to make terms with men who can render him service in his doubtful and precarious future. And so his master compliments him for his shrewdness in meeting for the moment the dilemma in which he finds himself. It is as though he said to him, "You are a clever rascal to think up this fraudulent way of providing for tomorrow. If you had used the same ability in an honest administration of the goods placed in your keeping, what a success you might have made of life." The lesson of the parable is evident, although a superficial reading might miss it, as the mass of discussion over it in theological literature makes clear. If a dishonest manager was commended by his employer for his cleverness in taking care of the rainy day ahead by the use of deceit and fraud in handling the goods committed to him, how much more would a faithful servant be approved by his Lord for making sure of the future by honest and loyal service? The moral which Jesus enforced by the use of this story is that men busy about secular matters are often more prudent and farsighted than those who are dealing with sacred interests; although in reality there is no line of distinction between the secular and the sacred. All things are sacred if rightly evaluated. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Leading Mexican Archbishop Dies

Passing of Guadalajara Cleric, Unbending Foe of Government, Expected to Ease Tension Over Church Issue

(Correspondence from Mexico)

GUADALAJARA, April 6.—An event of national significance was the passing of Dr. Francisco Orozco y Jimenez, archbishop of Guadalajara. He was of aristocratic Spanish ancestry, educated in Rome, and previous to coming here was bishop of Chiapas, where he distinguished himself by his interest in education and social problems. He headed this archdiocese for the past 23 years—a period corresponding roughly to that of Mexico's present social revolution—and he has been in the center of the church and state conflict that has surged during this period. He fought consistently for the rights and prerogatives of the Catholic church and was intolerant of its rivals. In 1918 he was arrested by federal soldiers and sent on a freight train to the United States border, returning the following year. He was widely accused of fomenting the rebellion of Catholic fanatics in this region (1926-29), but emphatically denied having part in it or advocating resort to arms to reestablish the position of the church. In 1932 he was arrested by presidential order, and by airplane was taken to the American border again. Returning several months ago, he managed to live more or less secretly in and out of the city until, shortly afterwards, he was authorized by President Cardenas to resume his legal residence here.

The archbishop's courage in remaining in the country in times of great danger won for him wide admiration and the intense loyalty of those who shared his extreme position. There are legends of how he would go about the country disguised as a peon, eluding authorities and soldiers while he administered the rites of the church in private homes. His elaborate funeral and the throngs that passed to view his remains and accompany them to the grave were a testimony to his great influence in this part of Mexico. As he exemplified the old intransigent Catholicism, so his death may throw greater weight to the more moderate leaders in the church and be a step toward better relations with the government.

* * *

Modification of Government Attitude Allows Reopening of Churches

Already the government is showing a more conciliatory attitude. Wide attention was given to a recent address of President Cardenas in Guadalajara in which he declared that the religious question had been given over-importance; that the main aim of his administration is social and economic transformation; and that the government should not promote antireligious campaigns, thus sowing discord and impeding constructive accomplishment. This was followed a few days later by an official statement to the effect that the government would not oppose the reopening of churches in those places where they had been closed without federal authorization. Already churches are being reopened in the large northwestern states of Sinaloa, Sonora and Chihuahua, where they had been closed for a year and a half or longer. Local difficulties continue however. Within the past week in the state of Guanajuato a clash between Catholics on one side and agrarians and rural teachers on the other resulted in the death of 15 persons and the wounding of 14 others. An official bulletin places the blame upon Catholic fanatics, who attacked teachers attending a cultural mission when they were putting on a social program in one of the public gardens.

* * *

Some Church Schools Open; Others Confiscated

The outlook for schools under church auspices is not uniformly promising. One which had been conducted by an Italian Catholic group, the largest educational institution in Guadalajara, was recently closed, and its fine plant and equipment taken over by the government to be used as a school for the sons of soldiers. Another Catholic school's property in Puebla has been confiscated. Other private schools with Catholic or Protestant backing or traditions are being allowed to go ahead.

* * *

Stop Irregular Land Seizures

The agrarian situation will probably be improved by an order recently issued by the president to the effect that no lands are to be taken or divided up except according to law. This is an endeavor to bring to an end irregularities and injustices that have come out of the recent rapid distribution of farm lands.

CLARENCE A. NEFF.

National Cooperatives Will Not Sell Petroleum for War Use

Meeting in Chicago last month, the stockholders of National Cooperatives, inc., passed resolutions declaring as the policy of that organization "that it will not sell its petroleum products to any nation at war in violation of the Kellogg pact outlawing war and other international treaties and agreements designed to promote the collective security of mankind" and "that we condemn any business organization which refuses to cooperate voluntarily with the government of the United States in enforcing embargoes on the necessities of war which are decided upon as part of the national policy of maintaining neutrality in any international situation threatening the peace of the world."

Corliss Lamont Speaks in Chicago

"Religion in Soviet Russia" will be discussed by Prof. Corliss Lamont, of Columbia university, at a meeting held in the Capitol building (17th floor), Chicago, April 22 at 8 p.m. The meeting is under the auspices of the American Friends of the Soviet union. There is an admittance fee of 35 cents.

Staff Meetings Alarm Britain

Lloyd George Reminds Nation that Army Conversations Preceded 1914 War—Churches Debate Pacifism

(Correspondence from England)

LONDON, March 31.—The verdict of Germany in favor of Hitler would have been more impressive to our people if it had not been so nearly unanimous. No one can be expected to believe that *all* who formerly voted communist, for example, have been converted! But there is some danger that having heard such a revelation of the divine mind, Hitler may harden his heart. Public opinion is certainly disturbed at the prospect of military talks with France. Even the balanced interpretation of their scope which Mr. Eden gave in parliament has left us uneasy. Mr. Lloyd George and others have recalled the situation in August 1914, when the French ambassador drew attention to what he plainly considered a military alliance between France and Britain. Mr. Eden certainly spoke for this country when he declared that it would not fail to keep the pledges made at Locarno, but those pledges do not involve a military alliance.

* * *

Poison Gas Attacks Rouse Feeling Against Italy

Italy is once more in the foreground. The debate in the house of lords last night showed clearly enough the horror which is everywhere felt at the bombing of Harar and the alleged use of poison gas. It is still hoped that the charges may prove unfounded. Lord Halifax spoke plainly enough upon the serious character of such a breach of international agreements and others have shown what the Africans everywhere will think of it. At the present moment the problem of making peace in Europe is more involved and tangled than ever.

* * *

Pacifism in the Churches

The official resolution at the Bristol meetings of the Free church council declared war to be antichristian, deplored the disturbed and dangerous state of Europe and the recourse to armaments, and called on the free churches to continue to give their utmost support to the League of Nations. This was moved by Dr. F. W. Norwood, who was against the "submersion of the nation in an armaments policy," but could not escape from the logic of the position that "collective action for security requires armaments." An amendment was moved to the effect that the churches would take no part or lot in war, and expressing strong opposition to the government's rearmament program. This amendment was lost by a very large majority. But it is certain that there is in the churches a stronger support for such a thorough pol-

ity of entire abstention from war than is shown at such an assembly.

In a letter to the Times signed by Canon Raven, Canon "Dick" Sheppard, the Rev. Henry Carter and others, it is said that the strength of the Christian pacifist position must not be forgotten. "For recent experience, reinforced by a series of overcrowded meetings in great cities to consider the Christian pacifist position, assures us that the conference [of church leaders at Lambeth] must have been strangely unaware of the growth and widespread strength of the movement that repudiates war." These writers urge the government to concentrate on positive peace-making based on Christian principles and taking shape in a new world peace conference. I believe that they are right in their estimate of the strength of the thoroughgoing movement against war.

* * *

Remembering Pickwick

Yesterday, March 30, a coach filled with the characters from Pickwick went the famous journey to Rochester. The old inn from which the original party started is no more; where it stood is now the Nelson monument. But many buildings in Rochester remain as they were in the days of Dickens and the coach had an enthusiastic welcome in that city.

* * *

And So Forth

Sir John Simon, the home secretary, acted promptly last week in granting a reprieve for a poor woman sentenced to death in most tragic circumstances. There was no other way for the judge than to pronounce sentence. But Sir John with commendable quickness took action within a few hours.

Lord Linlithgow, the new viceroy of India, has been entertained before his departure to his new office. He said that he hoped all, whether they agreed with the reforms or not, would do their utmost to make them work and to make them work well. They had to clothe the bare bones of the new constitution with the flesh and blood of living and growing institutions. It would be a matter of the heart as much as of the head. And if these metaphors are mixed, their sense is clear.

Among the new books there is an admirable discussion by M. Maurois of "Poets and Prophets." He has some excellent interpretations—notably of D. H. Lawrence and Aldous Huxley and G. K. Chesterton. He gives, as many French critics do, the place of honor to Rudyard Kipling.

Mr. C. F. Andrews is sailing toward the east after an autumn and winter with us. He has never had a more fruitful ministry than during this visit. Now he is bound for Fiji, Australia, New Zealand, India and Ceylon. What an ambassador of good will!

EDWARD SHILLITO.

Dr. Macmurray to Lecture at New York U.

John Macmurray, of the University of London, is the 1936 lecturer this spring at New York university on the Charles F. Deems lectureship in philosophy. His general subject is "The Philosophy of Psychology" with special reference to its bearing on religion. Dr. Macmurray is delivering six lectures in room 703 of the main building, at 100 Washington square, east, on April 21, 23, 28, 30 and May 5 and 7, at 4:15 p.m.

Rust Brothers Open New Path

Their Machine May Revolutionize Cotton Industry; Their Social Ideas May Influence Profit-Seekers

(Correspondence from the New South)

NASHVILLE, April 10.—The Rust brothers of Memphis, inventors of the new cotton picker which, after years of experimentation and careful demonstration in cotton fields, they believe to be so perfected as to warrant commercial production, are doing something else that is perhaps of as much importance as their invention of the cotton picker. The International Harvester company, it is reported, has spent $3,000,000 in an effort to accomplish what they have succeeded in doing. Had this company "beat them to it," the cotton picker, like the self-binder, would have yielded millions in profit for the pockets of a few. The fact that it possessed patents that gave it a monopoly on the one hand and that the invention would dislocate thousands of workers on the other, would not be taken into account. The Rust brothers propose to consider such things. They face the human tragedy involved in the dislocation of several million handpickers when their machine, which will pick as much cotton in a seven and one-half hour day as a handpicker can gather in a three months' season, is put into the fields. They propose, therefore, to make an effort to raise, rather than lower, labor standards and are hoping to devise ways and means through which a minimum will be placed on wages and a maximum on hours.

* * *

Social Ideals of Inventors

These brothers propose to promote collective bargaining through the use of their machine. They hope to make some arrangements through the International labor office whereby no one nation will be enabled through its use to take advantage of another. They propose to limit their personal incomes to not more than ten times the wages of their employes who make the machine and to devote all profits that come to them as inventors and owners to improving the conditions of laborers in the cotton fields. Doubtless they will find that this effort at new and better socio-economic arrangements will prove as laborious and will require as much persistence in experimentation, in failure and success, as ten years of labor in perfecting their new machine. If they succeed an example will be given society that, whether it convinces other inventors or not, ought to so change the ideas of multitudes as to result in the overthrow of the patent monopoly.

* * *

Sherwood Eddy Launches a New Enterprise

In his 40 years as missionary and social evangelist Sherwood Eddy has never done a more significant thing than his latest enterprise. In making a short trip of observation among the evicted sharecroppers of Arkansas, he was much impressed with the plan of leaders in the sharecroppers union to found a cooperative colony for those

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evicted families. A plantation of 2,000 acres of rich delta land in northwest Mississippi, which could be bought at the amazing price of $5.00 per acre, was discovered. Eight hundred acres are under cultivation and there are houses ready for a dozen families. It is estimated that the timber on the uncleared 1,200 acres will yield, when marketed, at least enough to pay for the entire original cost of the plantation. Dr. Eddy immediately arranged for the cash payment necessary to acquire a deed, which is now in the hands of Prof. Amberson, who made the original studies in Arkansas out of which grew the organization of the sharecroppers union of more or less tragic history. Sam Franklin, a young associate of Dr. Eddy's, has been made administrator of the enterprise and the Rust brothers, inventors of the cotton picking machine, are taking great interest in it. An Episcopalian clergyman who was for 15 years manager of a plantation will serve as technical adviser and Howard Kester, heroic organizer of the Tenant Farmers union, will devote his time to it for a considerable period.

* * *

Eddy Colony on Bi-Racial Basis

The original plan is to settle Negroes and whites on the colony but on a bi-racial plan, each group having a village of its own, but cooperating in all economic matters. Diversified farming will be introduced to replace the one crop cotton system. The land is rich and with careful farming cotton cropping can be made to yield the necessary cash while diversified farming yields subsistence. If sufficient funds can be found for providing and outfitting the colonies, if the colonists are carefully chosen to insure sobriety and industriousness and then if the farm supervision is scientific and wise, this social adventure ought to prove a success. This writer dares to venture the judgment that if a socialist utopianism is undertaken, failure will be speedy, but if a sound, realistic cooperative undertaking is carried through, it may be a success.

* * *

Llano Colony Reorganized

The Llano colony in Louisiana, of which I have written before in this letter, is a prime illustration of the way in which utopianism nullifies the practical working of a cooperative undertaking. The director and moving personality for about 15 years succeeded in keeping the colony alive, but with a personnel that changed too often. There were several internal eruptions and little material progress was made because he insisted on certain impractical, utopian undertakings instead of putting all emphasis upon a realistic and working endeavor to build a successful cooperative colony. The result was that his directorship came to an end recently. There is a large debt, a low standard of living and the colony, which kept going only through a constant renewal of memberships as disillusioned members dropped out, finally had to face bankruptcy. Members are now endeavoring to build a successful working colony on sound cooperative principles. Within the first six months they have turned the red balance into the black. With patience, hard work and good sense they ought to be able, within the next five years, to show distinct progress.

Those who value social experimentation will watch both Llano and Sherwood Eddy colonies with interest, as they will also those now in the initial stage under the rural resettlement administration, of some of which I will write later.

ALVA W. TAYLOR.

Dr. John A. Ryan Urges Revival of NRA

Speaking at the Catholic conference on industrial problems in Washington, D. C., late in March, Dr. John A. Ryan, noted Catholic economic and social authority, called for a revived NRA and a 30-hour week as indispensable to the return of prosperity. "Pollyanna talk about restoring business confidence, expanding investments, making new inventions to provide for luxuries for the wealthy minority," he said, "is not only futile but a mockery of human needs and hopes." Dr. Ryan approved the program of the Council for industrial progress which proposed that the industrial policy of the nation should be designed to "increase the buying power of the consuming market through the maintenance of adequate wage scales, lower selling prices and decreased capital and debt charges."

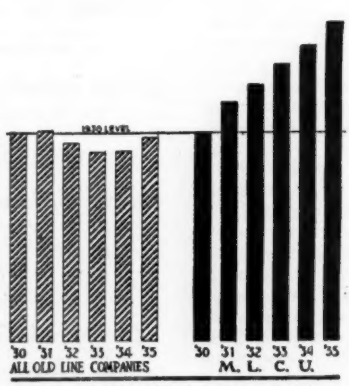
Death of R. A. Doan, Disciples Mission Leader

About 20 years ago R. A. Doan, Ohio business man, began his service to the Foreign Christian Missionary society, Disciples organization, as laymen's secretary, without salary. He continued this service for many years, and was also a leader in Bible class work in Nelsonville, his home town. Mr. Doan died at Westerville, O., March 18.

Two Significant Tests of Stability

1. "Margin of Safety" Earliest available reports showed that at the end of 1935 forty-five of the leading United States life insurance companies held surplus equal to $13.27 for each $1,000 insurance in force. The M.L.C.U. held surplus equal to $40.16 per $1,000.

2. Consistent Growth At the close of 1935 the total of life insurance in force in the United States was approximately 1.8% less than at the end of 1930. The Union showed a gain of 53.7% in this 5-year period.



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Japan Outlaws Attacks on U. S.

Kagawa Wishes America Would Reciprocate—Many Changes in Leading Pulpits—Refugees Aided

(Correspondence from Central New York)

SYRACUSE, April 9.—"A law has been passed by both houses of the Japanese parliament making it an offense to write or talk against the United States in any way that might incite a war between these two nations," said Dr. Toyohiko Kagawa to an overflow audience in the large Mizpah auditorium of Syracuse on April 3. He added with a smile which brought applause, "I wish you had a law like it in this country."

Dr. Kagawa spoke to three overcrowded meetings while in Syracuse under the auspices of the Syracuse lenten services. In speaking of the cooperative movement Kagawa insisted that the only way to bring about economic wellbeing is to practice an economy based on character, stability in life, and security in life. "The people of the United States have not grasped the Christian cooperative concept." "What is needed in this country is industrial democracy. It is inherent in Christianity to have economic ethics not only for individuals but for nations as well. The causes of war are largely economic, since they include overpopulation, need of raw materials, national debts, commercial policies and transportation policies. If nations would apply the cooperative ideal in their relations to one another war would be eliminated."

* * *

Rabbi Wise Criticizes Cornell For Joining Heidelberg Fete

"The so-called election of Hitler will be celebrated for the third time, but I think it doubtful that there will be a fourth anniversary," said Rabbi Stephen S. Wise, speaker before a "no standing room" audience at Cornell university recently. He said that the growing discontent in Germany is bringing forth the danger of revolt; on the other hand, if war comes, nazi Germany goes. While praising President Farrand for notable work in "the cause of human freedom," Dr. Wise deplored the fact that Cornell university is to send representatives to the 550th anniversary celebration at Heidelberg university this year. President Farrand later stated that Cornell university had appointed representatives to attend the celebration at the German university. He does not consider an exchange of courtesies "between two institutions of learning as involving an expression of judgment as to the policies of the present regime in Germany or as to the attitude of the German government toward the universities of that country."

* * *

Albany Minister to Preach at Hague

The committee of the general synod of the Reformed Church in America announces the appointment of the Rev. Henry A. Vruwink of the Madison Avenue Reformed church of Albany as minister-in-charge of the American church at the Hague, Netherlands, for the summer of 1936.

* * *

Dr. Mackay Sees World Situation as Judgment

Dr. John A. Mackay, secretary of the Presbyterian board of foreign missions, recently spoke in Saranac Lake at a union service of the three Protestant denominations. His address was a brilliant interpretation of present-day religious trends in Latin America. Dr. Mackay believes that the world crisis will become more and more tense. "The world is suffering now," he declared, "because of the betrayal of Christianity by the church. We can understand the present world situation only in terms of judgment upon our violation of the moral and spiritual law. The church must prepare herself for the crisis by seeking a deeper insight into her faith and by developing a much stronger spirit of fellowship."

* * *

Methodist Ministers Exchange Pulpits

Dr. Wilson G. Cole of Janes Methodist church, Brooklyn, N. Y., and Dr. Williams C. Sainsbury of University Avenue Methodist church, Syracuse, N. Y., exchanged pastorates on March 15. Dr. Cole came to the Brooklyn church from Denver, Colo., in 1931, and Dr. Sainsbury to the Syracuse church from First church, Fargo, N. D., in 1932.

* * *

Young Pastor Called To Stamford

Rev. Allen Hackett of the Presbyterian church at Fulton, has accepted a call to the historic old First Congregational church of Stamford, Conn. Mr. Hackett won an enviable place for himself in his first pastorate because of his marked ability with young people and as a preacher.

* * *

Utica Holds Union Lenten Services

The speakers for the Holy week union services in Utica have been Dr. Norman Vincent Peale, Dr. Allan Knight Chalmers, Dr. Lynn Harold Hough, Dr. Henry Hitt Crane and Dr. Justin Wroe Nixon.

* * *

Chicago Pastor Sought For Utica Pulpit

First Presbyterian church, Utica, has called Rev. Harold B. Walker of the Fullerton Covenant Presbyterian church of Chicago. Mr. Walker succeeds the Rev. Theodore C. Speers who is now pastor of the Central Presbyterian church of New York.

* * *

Churches Give to Aid German Refugees

The appeal of the American Christian Committee for German Refugees—that is, Christian and Aryan Germans who have fallen under the displeasure of the nazis—found the churches of Syracuse and vicinity willing in spirit. Dr. S. Parkes Cadman who was in the city opening the civic lenten services on Ash Wednesday graphically set forth the plight of the German Christian refugees before a luncheon meeting of 60 ministers and laymen. The Syracuse council of churches appointed a committee with Dr. Robert Bruce of the Plymouth Congregational church as chairman. They offered the 48 affiliated churches as well as the

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churches in central New York the opportunity to participate in this ministry of relief. Response came from 26 churches, a good proportion of them rural, until a total of several hundred dollars has been received. The Temple Concord, led by Rabbi Benjamin Friedman, asked for the privilege of participating in the project for Christian refugees and sent $82 to the committee. The contribution from the Syracuse churches is not an amount to boast about, but it does represent a consciousness of the oneness of the church and a willingness to forget a trying present local situation in the face of a greater foreign need.

* * *

Plan Syracuse Peace Meeting

Norman J. Whitney, chairman of the Syracuse peace council, announces that plans are being made for a conference and mass meeting on May 15 in cooperation with the Emergency peace campaign. Speakers listed are Dr. Bernard C. Clausen of Pittsburgh, former minister of the First Baptist church of Syracuse; Rabbi Edward Israel of Baltimore, and Rev. George Lackland of New Haven, former director of the Denver labor college.

RAY FREEMAN JENNEY.

Civil Liberties Union Attacks Flag Salute Laws

Compulsory flag salute laws for public school children are being attacked by the American civil liberties union as useless "mechanical rituals" of doubtful constitutionality. According to a survey made by the union's academic freedom committee, 17 states require salutes to the flag from students in public schools—21 demanding oaths of loyalty from teachers. The constitutionality of the flag salute laws, which has not yet been passed upon by the supreme court, was questioned by the union's attorneys on grounds of religious freedom and the guarantees of personal liberty by the 14th amendment. It is expected that at least one of the cases pending in various states involving the expelling of children of Jehovah's Witnesses for failure to salute the flag will be appealed to the supreme court.

Men's Bible Class Federation to Meet in Kansas City

The annual convention of the National federation of men's Bible classes will be held in the new municipal auditorium at Kansas City May 22-24. It is expected that 10,000 delegates will be present. A choir of 1,000 men will lead the singing.

Colorado Plans Church Session

Kagawa to be Principal Speaker—Dr. Wieman Leads Student Meetings —Y.W. at Colorado Springs

(Correspondence from Colorado)

DENVER, April 8.—The newly organized Colorado council of churches is planning a state convocation of pastors and Christian workers to be held in Denver, May 21 and 22. Kagawa will be the central personality of this initial gathering of Protestantism in Colorado. A group of distinguished national leaders will be associated with Kagawa during the session. Dr. Frederick C. Grant of the Seabury Western seminary of Evanston, Ill., and Dr. Harry C. Rogers of the Linwood Boulevard Presbyterian church of Kansas City will lead the pastors in the convocation. Mrs. Marguerite Harmon Bro of the Congregational council for social action will bring leadership to social thinking of the gathering. The Colorado council of religious education is cooperating in holding the council. Its secretary, Rev. Harold Gilmore, has also been made secretary of the council of churches. The council of religious education is bringing Dr. William Clayton Bower and Mr. Harry C. Munro to lead the religious education sessions of the convocation. This gathering promises to be the most important assembly of Protestant Christians ever held in Colorado. The newly elected officers of the council of churches include Bishop Ralph S. Cushman, Dr. Clarence W. Kemper, Mrs. Henry F. Hoffman, Senator David Elliott and Miss Letitia Lamb.

* * *

Y.W.C.A. to Hold National Convention in Colorado

The 14th national convention of the Y.W.C.A. will assemble in Colorado Springs on April 29. Separate assemblies have been provided for three sections—student, business and professional women, and industrial. The convention does not give as much importance to its distinguished speakers as to cooperative thinking by its delegates on the objectives of the association and the program which will bring them to completion. The preliminary literature sent to the delegates calls them to prepare for the Colorado Springs gathering by engaging in study of such problems as

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THOMAS W. GRAHAM, D.D., *Dean*, OBERLIN, OHIO

household employment, race relations, the labor movement and international relationships.

* * *

Colorado Springs
Pastor Resigns

Rev. Charles S. Brown, pastor of the First Congregational church of Colorado Springs, has resigned from his post after a pastorate of six years. Mr. Brown has come to certain conclusions in regard to the problem of relationships between the sexes which are out of harmony with the position taken by the majority of his people. He submitted his resignation because of this fundamental difference of point of view and it was accepted by his church. Mr. Brown has proved himself to be an able writer in the field of social relationships.

* * *

Good Friday and Easter Services
Mark Church Openings

The 23rd annual celebration of the passion hours will be held on Good Friday in the First Presbyterian church of Colorado Springs. This gathering draws the largest group assembled in Colorado Springs for any union religious service during the year. Its celebration this year will mark the reopening of the First Presbyterian church. A campaign was recently projected to clear up the church debt and to remodel the church. No personal solicitation was made, but two letters to the constituency of this church brought more than enough to realize all objectives. Dr. Wallace Harper Carver is completing his sixth year as pastor of the church. The First Christian church of Colorado Springs has recently dedicated its new gothic structure. The churches of Colorado Springs and Manitou will conduct an Easter sunrise service in the Garden of the Gods.

* * *

Pioneer Pastor-Social Worker Dies

Rev. Walter S. Rudolph, pioneer pastor and social worker of Colorado, has preached his last sermon. The funeral service is held today. Dr. Rudolph was brought to Colorado before this state was admitted to the union. He graduated from Colorado college, Union Theological seminary, and rounded his education with a doctor of philosophy degree at Denver university. Most of his half-century of Christian service was spent in Colorado. He anticipated days of "social action" by service in the legislature, state penitentiary, and the Colorado Children's home society. He leaves the Robert Steele gymnasium for boys as one monument of his efforts. He accomplished the merger of his church, Union Congregational of Denver, with the Grandview Methodist church after he was well past the alloted three score and ten years. He was pastor of the merged church, Grandview Union Community church, at the time of his death.

* * *

Denver Church Leader Goes to Cincinnati

Denver has lost one of its most able ministers in the departure to Cincinnati of Rev. Benjamin F. Judd of North Presbyterian church. During the course of a ten year pastorate, Dr. Judd received 1,000 members into his church, built up a strong young people's program, projected one of the best adult education programs of any church in the city, and rendered important service to many fundamental community organizations. The ministerial alliance, the bureau of charities, the Child welfare bureau and many community youth organizations felt the strength of his competent leadership. Dr. Judd exchanged pulpits with Rev. William L. Schmalhorst of the Pleasant Ridge Presbyterian church of Cincinnati.

* * *

Dr. Wieman Leads
Student Meetings

Dr. Henry Nelson Wieman of the University of Chicago has recently been the leader of religious emphasis week in two of our universities in Colorado. He drew large audiences and greatly stimulated the religious life on the campus of the University of Denver. The capacity of undergraduate student audiences to appreciate and respond to the type of thinking which Dr. Wieman presents speaks well not only for him but also for the faculty of Denver university who have created an atmosphere in which such a man is enthusiastically received. Dr. Wieman went from Denver university for a return engagement at the University of Colorado in Boulder.

VERE V. LOPER.

Catholic Decency League Opens
Headquarters in New York

The National legion of decency, Catholic body, has opened permanent headquarters in New York city. Rev. Joseph A. Daly is executive secretary.

The Syllogism of America Today

More and better business is imperatively demanded by the conditions of today. More factory goods and more farm goods MUST be produced and sold through quick turnover if America is to come through into the clear light of prosperity.

Two Reasons Why

(1) Bigger and better industry is urgently required as a fiscal base to carry the growing tax-load—since all taxes are ultimately paid out of PRODUCTION alone and not out of "money."

(2) Industrial expansion is needed to absorb unemployed labor, which will increase mass buying-power and cut down relief taxation.

Blocked by Prevailing Set-up

But industrial expansion is blockaded by the prevailing economic set-up, which forces productive capital to operate between the upper millstone of heavy taxation and the lower millstone of recurrently inflating ground rent. The mere, initial cost of ground alone defeats not only government projects of slum clearance but also private initiative in the erection of badly needed new housing throughout the country—thus keeping a great deal of labor out of work, depressing mass-power to buy goods, and narrowing the fiscal base. The housing illustration is but one of hundreds to the same effect.

Like It or Not

The only way out is to shift the main burden of taxation from PRODUCTIVE CAPITAL to ground values, urban and rural, improved and vacant.

Productive Capital the Goat

Productive Capital, then, is overloaded with taxation and compelled to pay billions for the rental or purchase of ground; while at the same time further tax burdens are proposed by Townsendites, Bonusites, and Share-the-wealthites. Moreover, to cap the climax, the Marxites mistakenly identify productive capital as the central villain of the economic tragedy, and advocate its total confiscation. More and more people are studying the logic of the American economic situation in—

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GARDEN CITY, LONG ISLAND, N. Y.

Easter Hymns Pierce Clamor

Churches Give Season Importance Despite World Disorder—Chicago Loses Two Useful Citizens

(Correspondence from Chicago)

CHICAGO, April 13.—What a confused lenten and Easter season this has been! Bach's "Passion of our Lord according to St. Matthew" in concert and on the radio, and the bloody passion of Ethiopia detailed to us in the press. Glorious Easter music in the churches, hymning the triumph of life and righteousness, and the black menace of Hitler in Europe clouding the skies of the whole world. Thousands of new members in the churches dedicating themselves to discipleship to Christ, and the raucous cries of rival political gangs demanding allegiance to their various and often corrupt causes. On the one hand, the call of the cross to utter self-giving and the Easter assurance of the ultimate triumph of such a way of life; on the other hand, the multitudinous, clamant, conflicting, pagan calls to many forms of self-seeking and self-assertion in politics, business and international affairs. And each of us, in some measure, torn between the two, the conflict deep in his own soul. With all our music and song and preaching we have only dimly glimpsed the meaning of Lent and Easter.

* * *

Lenten and Easter Services

Whether or not it is an evidence of deepening religious concern it is a fact that the lenten services in the loop and throughout the city were especially well attended this year. Three hour services were held on Good Friday by the churches cooperating through the Chicago church federation in Chicago Temple and by the Christian Business Men's committee in the Grand opera house. Roman Catholic, Lutheran and Episcopal churches held similar meetings. The service of Tenebrae—a singularly beautiful and deeply moving commemoration of the death of Christ in which the candles are gradually extinguished until the sanctuary is plunged in darkness, while scripture is read and chanted—was held in the University of Chicago chapel on Tuesday evening, April 16, Dean C. W. Gilkey reading the service and the University chapel choir and the a capella choir of Lindblom high school providing the music. In many Catholic and Episcopal churches the same service was held Tuesday, Wednesday and Thursday evenings. DuBois' "Seven Last Words of Christ," Gaul's "Passion" and Stainer's "Crucifixion" were the musical programs most used in the churches during Holy week. Easter Sunday, of course, saw the churches crowded, and thousands of new members received.

* * *

Losses by Death

Again I have to record heavy loss to Chicago in the death of two useful citizens, Dr. Robert Clements, professor of pastoral theology and church polity in Presbyterian Theological seminary, and Mr. Arthur M. Barnhart, a young attorney of rare gifts who for years had given himself to constructive civic service. Dr. Clements, before joining the faculty of Presbyterian seminary, was pastor of the Austin Presbyterian church. For three years he was president of the Chicago church federation. Mr. Barnhart was only 35 years of age but had already achieved a place of great influence for good in this city. He was president of the Illinois conference of dry organizations, editor and publisher of Polity magazine, chairman of the United Citizens council (an alliance of public spirited civic organizations), and a member of the faculty of the John Marshall law school. Possessed of independent means, he gave himself devotedly to community betterment and political and social reform. He was a trusted leader who can ill be spared.

Word has come from California, also, of the death of Prof. J. W. Moncrief, for 27 years professor of church history in the divinity school of the University of Chicago, until his retirement in 1924. Dr. Moncrief was 85 years of age at the time of his death.

* * *

Peace Education Studied By Methodists

"How can the United States contribute to the promotion of international peace?" is to be the subject for a literary contest in local churches, districts and annual conferences of the Methodist Episcopal church of the Chicago area. The plan has been formulated by Bishop Ernest Lynn Waldorf in cooperation with the committee on direction of the John Richard Lindgren foundation, of which President Walter Dill Scott of Northwestern university is chairman.

* * *

And So Forth

The Winnetka Congregational church, of which Dr. Samuel Harkness is the pastor, dedicated its new $400,000 edifice on Easter Sunday. The building follows the Georgian tradition in architecture, and was dedicated free of debt.

Bishop George Craig Stewart, of the Episcopal diocese of Chicago, preached the Easter sermon at the Sunday Evening club. Dr. Harry Emerson Fosdick makes his annual visit next Sunday.

Dr. Paul H. Douglas, professor of economics in the University of Chicago, who has recently returned from an extensive visit in Italy, reports a growing discontent with Mussolini and the fascist regime in that country. He spoke on "Fascist Italy as I Saw It" at the annual dinner meeting of the Chicago Civil Liberties committee, April 2. He also addressed the Chicago council of foreign relations in the Palmer house on April 3.

CHARLES T. HOLMAN.

Dr. Park Gives Lyman Beecher Lectures

Dr. J. Edgar Park, president of Wheaton college, delivered the Lyman Beecher lectures at Yale Divinity school last week. In a series of six lectures he spoke on the general theme, "Preaching As a Fine Art." The Taylor lectures were given by Prof. John Baillie of the University of Edinburgh, on the subject "Our Knowledge of God."

Plan Nation-Wide Peace Campaign

Pacifists to Join Forces At Carnegie Hall Demonstration—WPA Dramas Acclaimed By New Yorkers

(Correspondence from New York)

NEW YORK, April 13.—The greatest nation-wide peace effort yet made in the United States will be launched in Carnegie hall by the Emergency Peace campaign with a mass meeting on Wednesday evening, April 22. Peace bodies, church synagogues, labor groups, Negro organizations and youth groups from all parts of the metropolitan area will be represented. The rally is the first in a series of meetings and conferences to be held in more than 200 major cities of the country during the remainder of April and May. It will be preceded by a nation-wide broadcast over the National Broadcasting company in which Mrs. Roosevelt, Kirby Page and George Lansbury, M.P., will be the speakers.

Mr. Lansbury, labor leader and Christian pacifist, will arrive on the day scheduled for his Washington broadcast. His address in New York city will be the first of a series of 18 which he will deliver in as many cities in the east and middle west during the next 28 days. Sharing the spotlight with him this week will be Dr. Harry Emerson Fosdick. Dr. Walter Russell Bowie of Grace Episcopal church will preside.

The committee states its objectives as follows: To keep the United States from going to war and to achieve world peace by strengthening pacific alternatives to armed conflict; to bring about "such political and economic changes as are essential" to a just and peaceable world order; to recruit and train "in a dynamic movement" all organizations and individuals who are determined not to approve of or participate in war.

* * *

Three WPA Dramas Take Broadway by Storm

New York theater goers are all agog over the fact that unemployed (WPA) actors and directors have produced two or three of the best plays in town. Week after week "Triple A Plowed Under," "Chalk Dust" and "Murder in the Cathedral" have drawn huge crowds and have thereby obtained permission to extend their run. This despite many almost insurmountable handicaps and the threat of federal censorship. It may be recalled that about two months ago Elmer Rice, prominent Broadway playwright, was in charge of the federal theater project in New York. Exercising his "free hand" he invited trouble by creating a dramatic sketch, "Ethiopia," as part of a series which was to be known as "The Living Newspaper." The local WPA administrator, fearing international repercussions, threatened to censor certain lines and Mr. Rice resigned.

* * *

"Triple A" is Better Than "Ethiopia"

But the government authorities have probably rued their decision for "Triple A," the next issue of the living newspaper, contains even more dynamite than did

"Ethiopia." In 22 rapidly moving scenes it characterizes the plight of the farmers under the now defunct AAA. The play is unique in every respect. Too long for a short play and too short for a long play it is given twice each night with a brief intermission. It employs pageantry, lantern slides, silhouettes, the mysterious "voice" from above and other unconventional devices to create and hold public interest. It criticizes the new deal, advocates a farmer-labor party, makes fun of Al Smith and makes Earl Browder a hero.

* * *

WPA, Proud of Its Drama, Will Not Close Theater

Here then is something that calls for federal censorship, and there are those who have clamored for action. The only reply so far has been the shifting of a certain Major Ball from the theater project to another federal department because he joined the red baiters. The fact is that the new deal is not only proud of its dramatic achievements, it is also proud of its reputation for liberalism. Invading America's theatrical holy of holies, the "Great White Way," the government literally steals the show. For "Triple A" is only one of its good shows; "Chalk Dust" is another, and "Murder in the Cathedral," a full length evening performance, is a third. The latter is produced along more conventional lines but "Chalk Dust" is as daring as "Triple A." To take either of these plays from Broadway, drawing as they do without benefit of paid advertising or the usual amount of newspaper attention, would be more than a pity—it might possibly turn out to be a first-class political blunder.

* * *

Harlem Negro Hospital Reveals Dangerous Discrimination

Open discrimination against Negroes, "guinea pig" experimentation on helpless patients, an alarming mortality rate and scandalous conditions of overcrowding, are some of the accusations hurled against the Harlem hospital and the officials in charge. A report by the mayor's commission last year included a mention of some of these conditions, but little if anything has been done to correct them. The radical press and the Negro press, however, have now made investigations of their own and have amplified the charges previously made. One prominent Negro physician—Harvard trained—has resigned in protest. Negro surgeons, he says, are denied opportunities for advancement. Negro internes are also discriminated against and Negro nurses are overworked, it is charged. Protest meetings in Harlem and a united Negro press are clamoring for remedial action. They may not get much action but they are giving New York a shocking revelation of a situation which comparatively few New Yorkers either know or care enough to be bothered about.

* * *

Bishop William Burt Dies at 83

Bishop William Burt, aged 83, died on April 9 in Clifton Springs, New York, where he had lived since his retirement in 1924 from active service in the Methodist church. Bishop Burt was educated at Wesleyan university and Drew Theological seminary. In 1886 he became presiding elder of the Milan district in Italy. More than 25 years of his life, from that time forward, was spent in furthering the work of his church in Europe generally, and Italy in particular. He wrote several books in Italian and translated the Methodist discipline into that language. He also organized a theological seminary and two other educational institutions. It is the former which involved him in a serious controversy with the Catholic church.

* * *

Rev. William W. Ayer Goes to Calvary Baptist Church

Rev. William W. Ayer, minister of the Phillpott Tabernacle in Hamilton, Ontario, Canada, has formally accepted the invitation to become acting pastor of Calvary Baptist (skyscraper) church, built by the late Dr. John Roach Straton. Dr. Ayer's immediate predecessor was Rev. Will Houghton, new president of Moody Bible institute, Chicago. EDWIN T. BUEHRER.

Future of King's Weigh House Church, London, Uncertain

Statements in the London press have indicated that King's Weigh House church, Dr. W. E. Orchard's former church in London's west end, is seeking admission to the Church of England. The Christian World, however, reports that nothing like a definite decision has been arrived at by the members, but that some sort of negotiation is in progress, though as yet in an early stage. King's Weigh House church was noted for the "free catholic" character of its services when Dr. Orchard was its minister, before he turned to the Catholic church. Since his resignation four years ago, about 75 ministers have occupied its pulpit, ranging from Greek Orthodox to Methodist.

Catholics to Observe Anniversaries of Social Justice Pronouncements

Nation-wide observance of the anniversaries of two Catholic pronouncements on social justice is being arranged for the period between May 9 and May 18. The anniversaries, which occur on May 15, are the 45th of the issuance by Pope Leo XIII of his encyclical *Rerum Novarum,* and the fifth of the encyclical *Quadragesimo Anno* by Pope Pius XI.

Catholics Prepare for Press Exhibit at Vatican

The United States exhibit for the World Catholic press exhibition, to open at the vatican in Rome on May 12, is nearing completion at the Catholic University of America in Washington, D. C. The exhibit gives a clear impression of the manner in which the Catholic press is organized in this country and the various fields served by the publications.

May 17 is Rural Life Sunday

The Federal council and the Home Missions council urge the observance of May 17 as Rural Life Sunday. A suggested order of service for use on that day has been prepared and may be obtained from the Federal council of churches, 105 E. 22nd St., New York city, at 75 cents per 100.

Adult Education Body in Anniversary Session

The 10th anniversary meeting of the American association for adult education will be held at Hotel Astor, New York, May 18-21. There will be about 50 sessions

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on adult education in relation to schools and colleges, libraries, prisons, women's clubs, the theater, music and art. Among the speakers will be Charles A. Beard, president of the association; Dorothy Canfield Fisher, Everett Dean Martin, John W. Studebaker, F. P. Keppel, Walter A. Jessup and Frank B. Jewett. A number of distinguished educational leaders from abroad will be present.

Methodist Laymen of Wilmington Conference Call for "Purge"

The Laymen's association of the Wilmington (Del.) conference of the Methodist church has demanded an immediate purge of all modernistic, unorthodox and revolutionary teachings in all the colleges and schools controlled by the church. A statement drawn up by O. M. Shockley of Bishopsville calls upon the general conference "to silence all those exponents of modernistic and revolutionary doctrines who occupy teaching or preaching positions, and to renew the old emphasis upon which the church grew to spectacular place and power."

Williamstown Will be Replaced by Five Summer Institutes

American Protestants, Catholics and Jews will go to five attractive resorts this summer to discuss human relations. The spirit and purpose which prevailed at the Williamstown institute last August will be brought to the southwest, the south, the Rocky mountain region, the midwest and New England. Institutes will be held as follows: April 27-May 7, El Paso and Los Angeles; June 20-26, Blue Ridge, N. C.; Aug. 6-13, Estes, Colo.; Aug. 24-30, Lawrence college, Appleton, Wis.; September, Hotchkiss school, Waterville, Conn.

Baptist Medical Missionary Dies in Belgian Congo

Dr. Judson C. King, medical missionary of the American Baptist missionary society in the Belgian Congo, died on March 27. Dr. King went to the Congo region in 1914, and remained in service there except for a period of five years spent in America as medical adviser to the society.

Congregational-Christian Council to be Held at Mt. Holyoke College

The biennial meeting of the general council of the Congregational Christian churches will be held June 13-23 at Mt. Holyoke college, South Hadley, Mass. Dr. Charles E. Burton is general secretary of the council. Dr. S. Parkes Cadman, honorary moderator, will give the opening address. Five full mornings will be devoted to a discussion of various phases of the theme, "The Effective Church." An evening will be given to a panel discussion of "Changes in the Economic Structure Called for by Experience of This Generation." On another evening a drama of world peace will be presented. Dr. Albert E. Day, Methodist minister of Baltimore, is to give five addresses on the general theme, "Religion and Experience."

Religious Leaders Protest Italian Use of Gas

Twenty-one leaders of religious and welfare organizations have joined in a protest against the use of gas and bombs by the Italian army upon defenseless Ethiopian villages and the Red Cross. A cablegram has been sent by the American committee on the Ethiopian crisis to Dr. Salvador de Madariago, chairman of the League of Nations committee of thirteen meeting in Geneva to consider peace between the two nations. The cable urged hastening "the strongest measures to secure peace and to preserve Ethiopian independence." Among the signers were Francis J. McConnell, S. Parkes Cadman, Sydney E. Goldstein, Samuel McCrea Cavert and Cleland B. McAfee.

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The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Divine Flame

(Marta Eggerth, Philips Holmes) (Gaumont-British) Historical romance on life of composer Bellini, with much classical music none too well rendered. Quite exotic in manner, atmosphere and settings, but hero's role absurdedly oversentimentalized by Holmes.

For A: Passable. For Y: Fair. For C: No interest.

Great Ziegfeld

(William Powell) (MGM) Gorgeous three-hour spectacle glorifying career of great Broadway producer. High spots of life finely dramatized, scenes from his productions screened in splendor. His dazzling success, despite wild extravagance, a bit disorganizing for many minds. Extraordinary film.

For A: Notable. For Y: Doubtful. For C: No.

The Leathernecks Have Landed

(Lew Ayres) (Columbia) More doings of the "Marines," well told and acted, laid in Shanghai. Woman-chasing, fight-loving hero gets into impossible situations and out again by impossible heroics. Villainy, treachery, wholesale machine-gun slaughter.

For A: Depends on taste. For Y: Thrilling. For C: No.

Little Lord Fauntleroy

(F. Bartholomew) (UA) Practically perfect screening of the classic loved by millions for half a century, of the little American who fell heir to an English earldom. Freddie inimitable, cast ideal, presenting with compelling sincerity and truth this sentimental masterpiece.

For A: Charming. For Y: Excellent. For C: Perfect.

Panic on the Air

(Lew Ayres) (Columbia) Mild little mystery, of young radio-announcer stum-

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bling on oddly marked five dollar bill. Chase for it leads him to solve murder, save and win heroine innocently involved. Mediocre acting and direction, but harmless and pleasantly puzzling.

For A: Hardly. For Y: Fair. For C: Fair.

Sutter's Gold

(Edward Arnold, Binnie Barnes) (Univ) Elaborate, ponderous attempt at historical epic of early California, too episodic to be dramatic, more pretentious than effective, and, with climax in the middle, unrelievedly depressing to the end. Waste of able acting and striking sets.

For A: Dull. For Y: No. For C: No.

Tough Guy

(Jackie Cooper, J. Calleia) (MGM) Exciting melodrama with much violence and shooting, and incredible sentimental reform of gangster by runaway boy and dog. But major content human and appealing, and Rin Tin Tin, jr's doings are utterly engaging. Typical Jackie Cooper role.

For A, Y: Good of kind. For C: If not too exciting.

The Voice of Bugle Ann

(Lionel Barrymore) (MGM) Intensely appealing story of some very human people and the great part played in their lives by affection for and from a dog. Outstanding role by Barrymore, a sincere romance, an adorable dog, make fine emotional entertainment.

For A, Y: Fine of kind. For C: Good unless too emotional.

Best Recent Films for Family:

Follow the Fleet	Her Master's Voice
The Milky Way	Timothy's Quest
Rose Marie	Too Many Parents

Films of Special Interest for Adults:

Passing of the Third Floor Back	Petrified Forest
The Country Doctor	Tale of Two Cities
These Three	Story of Louis Pasteur

BOOKS RECEIVED

The Cattlemen's Frontier, the trans-Mississippi cattle industry, 1850-1890, by Louis Pelzer. Arthur H. Clark Co., $6.00.

Jews in America, by the editors of Fortune. Random House, $1.00.

Young Adults and the Church, by Jessie A. Charters. Abingdon, $1.00.

The Sixth Beatitude, by Radclyffe Hall. Harcourt, $2.50.

Strange Glory, by L. H. Myers. Harcourt, $2.00.

The Golden Heart, by Richard Strachey. Harcourt, $2.00.

Education Before Verdun, by Arnold Zweig. Viking, $2.50.

Mohammed, The Man and His Faith, by Tor Andrae. Scribners, $3.50.

Give Me Liberty, by Rose Wilder Lane. Longmans, 50 cents.

Cambridge Bible for Schools and Colleges: Gospel according to St. Luke, by H. K. Luce. Macmillan, $1.50.

The Essence of Spiritual Religion, by D. Elton Trueblood. Harpers, $1.50.

Essays in Appreciation, by John Livingstone Lowes. Houghton Mifflin, $2.50.

Woman Alive, by Susan Ertz. Appleton Century, $2.00.

Abinger Harvest, by E. M. Forster. Harcourt, $3.50.

Genghis Khan, by Ralph Fox. Harcourt, $3.00.

Southern Regions of the United States, by Howard W. Odum. University of North Carolina Press, $4.00.

Christianity and the Social Revolution, edited by John Lewis, Karl Polanyi and Donald K. Kitchin. Scribners, $3.00.

Pioneering with the Red Cross, by Ernest P. Bicknell. Macmillan, $2.00.

Reason and Revelation, by Edward McCrady. Wm. B. Eerdmans Pub. Co., $3.00.

Revolt Among the Share-Croppers, by Howard Kester. Covici-Friede, 50 cents.

Carry a Little Honey, and other addresses, by William Orlando Carrington. Revell, $1.75.

Thou Art the Christ, by A. A. Acton. Revell, $1.35.

A Little Parable for Mothers, by Temple Bailey. Revell.

How to Increase Church Attendance, by Roger W. Babson. Revell, $1.50.

Five Foreigners in Japan, by Herbert H. Gowen. Revell, $2.00.

The Bible and the Historical Design, by Mabel A. Dominick. Author, Manchester, N. H., $2.85.

Women After Forty, by Grace Loucks Elliott. Holt, $1.25.

Alien Americans, by B. Schrieke. $2.50.

My Life and Work, by Dr. Adolf Lorenz. Scribners, $3.50.

John Reed, the Making of a Revolutionary, by Granville Hicks. Macmillan, $3.50.

Unitarians Face a New Age, by the Commission of Appraisal. American Unitarian Association, 25 Beacon St., Boston, $1.20.

This Soviet World, by Anna Louise Strong. Holt, $2.00.

The MAY Number of

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will present two sermons on the subject of God:

WILLIAM PIERSON MERRILL of Brick Presbyterian church, New York, takes as his theme, "What And Where Is God?"

RALPH W. SOCKMAN of Christ church (Methodist), New York, considers the question, "Does God Guide?"

There will be three "Special Day" sermons, two on the Memorial day theme, one for Mother's day:

MERRILL F. CLARKE of the Congregational church, New Canaan, Conn., preaches on "Thinking Peace After God."

G. RAY JORDAN of Centenary Methodist church, south, Winston-Salem, N. C., considers "Patriotism and Religion."

BURRIS JENKINS of Linwood Community church, Kansas City, Mo., contributes a sermon on "Our Mothers."

There will be two other sermons (to be announced next week), and the May Preacher Problem article is by JOHN M. VERSTEEG, of Walnut Hills-Avondale Methodist church, Cincinnati—his theme "The Minister and the Hymnbook."

Three Great Summer Numbers

The JUNE issue will be a College Number, with sermons that have been preached before university and college audiences.

The JULY issue will be a Young Ministers' Number. Read this issue, and you will be able to judge what our younger ministers are preaching about today.

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